

AMERICAN QUARTERLY REGISTER.

VOL. XII.

FEBRUARY, 1840.

No. 3.

MEMOIR OF THE REV. JOHN H. LIVINGSTON, D. D.

THE family, from which Dr. Livingston was descended, is honorably noticed in Scottish history. One of his ancestors was Lord Livingston, afterwards the Earl of Linlithgow, who, with Lord Erskine, had the care of Mary Queen of Scots, in the castle of Dumbarton, in 1547. His daughter, Mary Livingston, was one of the four Maries that accompanied the queen to France as her companions.

The great-great-grandfather of the subject of this memoir, was the eminently pious minister of the gospel, and the common ancestor of the Livingston family in this country, the Rev. John Livingston. He was born in Monyabroch, Stirlingshire, Scotland, June 21, 1603. He preached his first sermon, January 2, 1625. He delivered a discourse at the kirk of Shotts, June 20, 1630, which was followed by a remarkable display of divine influence. About five hundred persons, as it was thought, there experienced a saving moral change. He was soon after settled over a church in Killinchie, Ireland. Here an extraordinary manifestation of divine power attended his preaching. By the instrumentality of two sermons, as it was supposed, not less than fifteen hundred persons were either renewed in holiness, or were greatly quickened in the Christian life. Mr. Livingston now became an object of bitter persecution; was proceeded against for non-conformity, and actually deposed. He now determined to emigrate to New England. The vessel, however, in which he had set sail, was driven back by adverse winds, and the design was abandoned. In 1638, he was settled in Stranrawer, in Scotland. While here, he was sent several times by the General Assembly, on a missionary tour to some vacant parishes in Ireland. These labors were very arduous, and were greatly useful. In 1648, he removed to Ancrum, in Tiviotdale. From this place, through the intolerant spirit of the times, he was compelled to flee. He went first to England. In 1663, he fled to Holland, and settled in Rotterdam. His wife and two children followed him, while five children remained in Scotland. He died August 9, 1672, aged 69.

Robert Livingston, the son of John, and the great-grandfather of the subject of this memoir, came over to America, it is believed, soon after his father's death. The patent for the manor of Livingston was granted in 1689. Smith, in his History of New York, states, that he was a principal agent for the convention, which met in Albany in 1689, and that he became peculiarly obnoxious to his adversaries, because he was a "man of sense and resolution." He was connected in marriage with the Schuyler

family, and had three sons, Philip, Robert and Gilbert. Among the children of Philip, were Philip Livingston, one of the signers of the Declaration of Independence, and William Livingston, LL. D., Governor of New Jersey. Robert had only one son, Robert, the head of the Clermont family, as it is sometimes called by way of distinction, and to which belonged the late Chancellor Livingston.

Gilbert had five sons and two daughters. His eldest son, Henry, the father of John H., was an amiable and excellent man. Throughout a long life, he enjoyed the esteem and confidence of the community. He was, for a considerable period, a member of the colonial legislature of New York. He was, by letters patent, proprietor of the office of clerk of the county in which he resided. This office he retained after the revolutionary war until his death. In the struggle for independence, he was a decided friend of his country. He was born September 8, 1714, and died February 10, 1799, at his paternal estate, near Poughkeepsie, on the banks of the Hudson, and which is now in the possession of his grandson, Col. Henry A. Livingston.

JOHN HENRY LIVINGSTON, the subject of this brief sketch, was born at Poughkeepsie, May 30, 1746. His mother's maiden name was Conklin. At the age of seven years, he was sent to Fishkill, and placed under the care of the Rev. Chauncey Graham. When he had been with this gentleman between two and three years, his father obtained a competent private tutor for him. He was accordingly placed under the charge of Mr. Moss Kent, father of Chancellor Kent, a gentleman well qualified for the trust, and of whose faithful attentions to him, he ever afterwards cherished a grateful recollection. In 1757, he was placed in a grammar school in New Milford, Ct., under the direction of the Rev. N. Taylor. In 1758, when a little more than twelve years of age, he entered Yale College. This institution was then under the presidency of the Rev. Thomas Clap. The mathematics were at that time, as it should seem, a favorite object of study. Of course, at his tender age, young Livingston found in these pursuits many things beyond his comprehension. The first half of his college life, he afterwards justly considered as having been spent to little purpose. His knowledge of the Greek and Latin languages enabled him to appear to much advantage. Some of his fellow students, when about to prepare their classical exercises, would often seat him upon their knees, as he was then quite small, and with all deference, listen to his rendering of the lessons. He was amiable in his deportment, and in his perilous situation and extreme youth, preserved an unsullied reputation. He took his first degree, July, 1762.*

In the autumn of the same year, he commenced the study of law, in the office of Bartholomew Crannel, Esq. of Poughkeepsie, said to have been a gentleman of note in his profession. He applied himself assiduously to his studies until the close of 1764, when his health being impaired, in consequence, as he supposed, of close application to reading and writing, he deemed it his duty to give up his attendance at the office of Mr. Crannel. This retirement gave him leisure for serious reflection. Apprehending from some symptoms of pulmonary disease, that his life was drawing to a close, and that he should soon be called to give up his final account, the

* The number in Dr. Livingston's class when they graduated was forty-two. Among them were the following clergymen: Rev. Joseph Huntington, D. D., Eleazar Storrs, Richard Clark, Gideon Bostwick, Theodore Hinsdale, Benjamin Mills, Jedidiah Chapman, Daniel Fuller, David Brownson, Burrage Merriam, and Whitman Welch.

momentous concerns of eternity took entire possession of his mind. He saw his true character and condition as a sinner, and was, for a season in deep distress. It pleased the Lord, at length, to lift upon him the light of his reconciled countenance and give him joy and peace. Bunyan's "Grace Abounding to the Chief of Sinners," seems to have been the means which first excited great alarm in his mind. Doddridge's "Rise and Progress" gave him more correct and enlarged views of religion than he had previously possessed. He perused it with great attention, and hoped to experience the power of the truths developed in the book as they occurred in succession. His chief attention was fixed upon the Scriptures. "Convictions of sin, of guilt, of misery," he says, "became clear and pungent; and some confused idea of redemption through a Saviour, and the possibility of pardon, and the restoration of my depraved nature, engaged my thoughts and prayers, without intermission. For several months, I could do nothing but read and meditate, plead at a throne of grace, and weep over my wretched and lost estate. As new inquiries and difficulties arose, and new truths, with their inseparable consequences, came under consideration, I repaired to the Bible, I supplicated for light and instruction, and had to contend, study and struggle for every article of faith in succession. Two doctrines, above all others, engaged my ardent attention, and caused a severe and long conflict. The first was the divinity of the Lord Jesus Christ. I saw in his word, that he was a great Saviour, that the Father was well pleased in his Son, and that sinners, the chief of sinners, were accepted in the Beloved. I believed that he was able to save, even to the uttermost, all who came unto God by him. The other doctrine which fixed my attention, and excited much care and study, respected justification. A conviction of misery, of pollution and inability, assured me of the impossibility of my being accepted of God, either in whole or in part, for any thing to be produced or performed by me. I was fully convinced that without a better righteousness than my own, I must and should perish for ever. This conviction prompted me most attentively to read, and with fervent prayer to study the word of God. I made no use of commentaries, nor any human aid, but perused and compared again and again the sacred Scriptures, especially the prophecy of Isaiah, the epistles of Paul to the Romans and the Galatians, the first epistle of Peter, and the gospel of John. These I attentively read; upon these I meditated, and with a sincere desire for instruction, continually supplicated the throne of grace to be led into the truth, preserved from error, and established in the doctrine of the gospel. And it pleased the Lord, I trust, to give me the light and instruction I sought. The righteousness of Christ, comprising his active and passive obedience, and the imputation of that righteousness to every soul who receives the Saviour by faith, and thus, by his Spirit, becomes united to him, which is the basis upon which imputation rests, were rendered so intelligible, clear and convincing to my mind, that I considered the result to be the teaching of the Holy Spirit by his word, and received it, and submitted to it, as such, without any wavering or carnal disputation. That the atonement of Christ was specific, complete, and worthy of all acceptance, I was sure."

"During these studies and conflicts a sense of guilt increased, and the most distressing convictions of sin excited amazement and terrors, which no words can express. My unbelief prevented me from closing with the gracious calls of the gospel; my heart remained so hard and stubborn, and my fears became so alarming, that I was reduced to the brink of despair, and felt and experienced what it would be improper even to mention. In

this dreadful horror of soul, and fearful state of mind, I continued many weeks; and had it continued much longer, or risen much higher, I must have died. I believed the Lord Jesus was able to save me, but I could not believe that he was willing to receive and save a wretch, who had sinned so much, and resisted his grace so long as I had done. At length it pleased him to conquer my unbelief, by convincing me that if the Saviour was able to save me, he must, most assuredly, be also willing, and that as such, he had pledged himself not to cast out any who came to him. Now consolations succeeded to griefs. I lived by faith. I found rest, and knew what it was to have Christ living in me.

"The first alarm, respecting a change in my comfortable frames, was occasioned by a sermon I one morning heard the celebrated Whitefield preach. His text was Ps. xl. 1—3. In the introduction, he said, he had intended to preach upon another subject, but this passage was impressed with such power upon his mind, that he was constrained to take it; and 'I believe,' said he, 'there is one now present for whom God designs this to be a word in season. The young convert, rejoicing in hope, and in a lively frame, expects he shall always proceed, with swelling sails, before a propitious gale of consolations, but remember' (and I thought he pointedly and solemnly addressed me) 'that at some period of your life, you will come into a situation and exercises, which you will denominate with David, a horrible pit and miry clay; there you will remain until your patience is severely tried. Yet be of good courage; the Lord will bring you out with triumphant songs of deliverance. He will set your feet upon a rock, and establish your goings. Your restoration will be equal to your first joys. Be of good cheer. Look unto Jesus. The victory is sure.' From that hour, I considered this word intended for me, and have anticipated its fulfilment. In the progress of my spiritual warfare, I have experienced it, though I still wait for its highest accomplishment."

About this time a remarkable occurrence in Providence made an indelible impression on his mind. He had determined to accompany a young friend on a voyage to the West Indies, as the health of both was feeble. After his preparations were made, to the surprise of his friends, he suddenly gave up the voyage. His friend sailed without him. When the voyage was nearly completed, two of the crew seized the vessel, and murdered all on board except a little boy. They then gave themselves up to intoxication, and in this condition, while in sight of the island of St. Thomas, it so happened, providentially for their speedy detection, that they ordered the boy to row them ashore. He did so; and then, as soon as out of their power, informed against them. They were immediately pursued. One fled to St. Eustatia, but was there seized, and broken upon the wheel. The other, whose name was Anderson, was taken in the island of St. Thomas, and sent back to New York. After his trial, he was there executed, on an island in the bay, near the city, which, from that circumstance, has been called 'Anderson's' or 'Gibbet Island.'

Mr. Livingston was now led to contemplate an entrance upon the work of preaching the gospel. For some time, however, it appeared to him to be so momentous, and the danger of failure in it so great, that he hesitated. The solemn words, "Who hath required this at your hand to tread my courts," were continually sounding in his ears. He repeatedly observed days of fasting and prayer for divine guidance. On one occasion, he committed to writing in one column, all the arguments in favor of entering the ministry; in the other, those against it. He endeavored most accurately to examine his motives, and ascertain the end which he proposed. At

length, he concluded, that he was called to undertake the labors of this most responsible office. His father promptly and cheerfully assented to his design, and engaged to render him the necessary pecuniary assistance.

Before proceeding further with the life of Dr. Livingston, it will be necessary to state a few facts in relation to the establishment of the Reformed Dutch church in this country. At the time he began his ministry, and for a long period previously, the church had been involved in very serious difficulties, in the removal of which, Dr. Livingston took a distinguished part. New Belgia, or New Netherland, embraced a considerable extent of country. The first emigrants brought with them from Holland a strong attachment to the doctrines, worship and government of the National Reformed communion. The church at New York was probably organized as early as 1619. Dr. Livingston affirmed, that there was a document still extant, dated 1622, which contained the names of members in full communion. As early as 1642, we find that a meeting-house was erected. Another was built on what is now called the Bowery, before 1664. The first minister of New York was the Rev. Everadus Bogardus, who probably came over with the first settlers, or soon after they came. The ministers following, until the year 1693, were the Rev. Messrs. John Megapolensis, Samuel Dresius, William Van Nieuwenhuysen and Henry Solyns. The precise time when a church was first formed at Albany, or who was the first minister there, cannot be ascertained. It is, however, certain that they had ministers there, as early, if not before, any were settled in New York. Churches were early established at Flatbush, New Utrecht, Flatlands and Esopus. Between the years 1664 and 1693, a church was formed in Schenectady, another on Staten Island, three or four churches were formed in different towns on the Hudson, two or three more on Long Island, and several in New Jersey. The first churches, being connected with no particular classis in the mother country, very naturally availed themselves of their relation with the Dutch West India Company, whose influence was likely to obtain for them suitable pastors. This company, the greater part of whose directors resided in Amsterdam, whenever applications for ministers were received from the colony, availed itself of the assistance of the classis of Amsterdam. This way of relieving the exigencies of the churches ultimately reduced them to a state of ecclesiastical vassalage. Though not formally connected with the classis of Amsterdam, they were easily brought to consider themselves as subject to its authority. Submission was finally yielded as a matter of solemn duty. For more than a century, the colonial churches continued to receive their ministerial supplies from Holland, to refer there its controversies for decision, and implicitly to obey all its commands. The Netherlands judicatory thus acquired power over its American charge. The opinion was somewhat prevalent, that no ordination was valid, except it had been performed or approved by the classis of Amsterdam. This ascendancy continued unimpaired, and without even the semblance of opposition, till 1737, when an attempt was made to form a local convention, for the purpose of exercising some general superintendence over ecclesiastical matters. The Rev. Messrs. G. Dubois of New York, G. Haeghoort of Second River, B. Freeman of Long Island, C. Van Santvoort of Staten Island, and A. Curtenius of Hackensack, met in New York, and agreed upon the plan of an assembly of ministers and elders, to be subordinate to the classis of Amsterdam. This assembly was called a Cœtus. In the following year, a meeting of twenty-six ministers and elders was held, by

whom the plan was formally adopted. A copy of it was at once forwarded to Holland, but no answer was returned for eight or nine years. A favorable response at last arrived, and in the fall of 1747, the Cœtus was organized. This body, however, possessed no right of independent ordination, nor any of the essential powers of a classis. It was not till 1753, that a motion was made to form a regular classis. It was not a little mortifying to several friends of the church, that congregations should still be compelled to send to Holland for ministers, when the foreign classis, not knowing exactly the character and circumstances of a vacant congregation, was not always the most happy in the selection of a supply. It often happened too, after the transmission of a call, a vacancy remained for years without the regular ministrations of the gospel. The proposal, though very popular in many places, alarmed the adherents of the classis of Amsterdam. These commenced a course of the most determined opposition. They first met in 1755, and called themselves '*Conferentie*.' The ministers of this party were the Rev. Messrs. Haeghoort, Curtenius, Ritzema, De Ronde, Van der Linde, Schuyler, Van Sinderin, Rubel, Freyenmoet, Kock, Kern and Rysdyck. The parties were nearly equal in numerical strength. The Cœtus excelled in "practical preaching, zeal and industry;" the Conferentie had the greatest share of learning. The two bodies took their stand against each other, and carried on a "long, obstinate and dreadful conflict." The peace of the churches was destroyed; neighboring ministers and churches were set at variance; houses of worship were locked by one part of a congregation against the other; tumults on the Lord's day, at the doors of the churches, were frequent, and the virulence of party spirit produced the most disastrous effects.

Another topic, which occasioned vehement disputes, was the introduction of the English language. Long after the country was in the possession of Great Britain, the Dutch used their own language in their families, schools, public worship and civil business. The governors, however, thought it good policy to encourage English preachers and schoolmasters in the colony; the Episcopal church was patronized and finally established virtually by law; the civil courts performed their business in the English language; English families multiplied; English schools and merchants' shops were increased; intermarriages between English and Dutch families occasionally took place. Many of the young people, particularly in the city of New York, who had grown up in the constant use of the English language, could no longer sit with profit under *Dutch* preaching. Unwilling to leave the church of their fathers—the church in which they had been baptized, and to which, for that and other reasons, they felt much attached—they ventured to urge the necessity of a substitution of the English for the Dutch language in the church service. Some respectable families had already left the Dutch communion on account of the language, and united with other churches, but still many, especially the aged, contended that the very existence of the church depended on the continued use of the language. The request made for a change was received with indignation, and resisted to the utmost. The aggrieved party feared that the alteration would necessarily involve the loss of the doctrines, the mode of worship, the government, and the very name of the church.

At length, the Consistory resolved to call a minister to preach in the English language; and in order, if possible, to conciliate the disaffected portion, they determined to send to Holland, and procure a minister through the medium of the classis of Amsterdam. The classis very promptly complied with the request, and sent Mr. Archibald Laidlie, a minister of

the English church at Flushing in Zealand, and a member of the classis of Walcheren. Mr. Laidlie was a native of Scotland, and was educated at the University of Edinburgh. He preached his first sermon in New York, the first ever delivered in the English language in the Dutch church, April 15, 1764, to a very crowded and attentive auditory. To show the warm affection with which some persons greeted him, it is remarked that they gathered around him, at the close of one of the evening meetings, saying, "Ah, Dominie! we offered up many an earnest prayer, in *Dutch*, for your coming among us; and truly the Lord hath heard us, in *English*, and has sent you to us." Mr. Laidlie, (subsequently honored with the title of doctor in divinity by the College of New Jersey,) was a man of ardent piety, and of unquestionable pulpit talents. He also possessed more than common discernment and prudence. He complied with the existing practices of the church in the most trivial things, and treated with the utmost respect the patrons of the Dutch language.

Still, however, there was a party, who were not to be reconciled to the innovation. They at length instituted a civil suit against the Consistory for a supposed illegal act, which, after many years' controversy, was decided against them.

Such was the state of the Dutch church in this country, when Dr. Livingston entered on the study of divinity. The bitter contentions, in which his fellow Christians were involved, strongly tempted him to join some other denomination. One of the reasons which induced him to remain in the Dutch church, was the hope that God would make him an instrument to heal these mournful dissensions.

A part of the year 1765, Mr. Livingston spent in miscellaneous reading. In July, he took the degree of M. A. at Yale College. The succeeding winter he spent in New York, in the society of Dr. Laidlie and other pious friends. In the spring of 1766, agreeably to the earnest recommendation of Dr. Laidlie, he proceeded to Holland, in order to acquire a theological education. He arrived at Amsterdam on the 20th of June. Several individuals of that city to whom he had brought letters of introduction, showed him the most gratifying attentions. From them he endeavored to learn where he could most advantageously pursue his theological studies. The universities of Leyden and Groningen had a high reputation, but public opinion gave the preference to the University of Utrecht. This institution was favored with a man, in the department of theology, who had no compeer in the country, professor G. Bonnet. The long summer vacation, Mr. Livingston partly spent in the acquisition of the Dutch language. On the opening of the term, he repaired to Utrecht, and was very kindly received by Prof. Bonnet, and also by Mr. Henry Peterson, an American merchant. Mr. Livingston has left the following account of the existing condition of the university. "There were no public buildings belonging to it. A large hall appertaining to the old Cathedral or Dome kirk, was occasionally used for public orations and disputations; and in a hall of the St. Jans kirk, the public library was deposited. This was not large in respect to the number of books, as it contained chiefly such as were very rare; but it was especially celebrated for a rich collection of MSS. The lectures of the professors were all held in their houses respectively. There were no buildings appropriated as lodgings for the students. They hired chambers agreeably to their choice, among the citizens. It was usual for them to dine in select parties, in boarding-houses. The average number of students at the University of Utrecht, during the four years I resided there, was to me unknown. The students

who attended to the different branches of science, repaired to their own respective lecture-rooms, and had little or no knowledge of any others. And, as there were several professors, even of the same science, each of them had a distinct number of students, who seldom associated familiarly with those who attended a different professor."

Mr. Livingston gave his principal attention to the lectures of professor Bonnet in the department of didactic and polemic theology. He attended, in addition, upon the instructions of the following professors, Elsnerus in didactic theology, Ravius in the Hebrew language and Jewish antiquities, Segaar in the criticism of the New Testament, and Van Goens on the Greek of the New Testament. These learned men delivered all their lectures in the Latin tongue. Mr. Livingston was not able at first to understand it in oral discourse. He accordingly applied himself most assiduously to the study of the Latin classics. In a short period, he was able to attend on the professors without embarrassment. Before he left the university, he could speak the Latin almost as readily as his native tongue, and the Dutch equally, or more so. To quote his own language, "he thought and wrote and even prayed in secret, undesignedly, sometimes in Latin, sometimes in Dutch."

Besides pursuing his theological studies with ardor, he sought to gain useful information upon various other subjects. He occasionally attended the public lectures upon chemistry and anatomy.

While thus earnest in the pursuit of knowledge, Mr. Livingston was by no means inattentive to practical duties, or to the state of his heart. "I was determined," he says, "never to adopt any sentiment upon the authority of public profession, or the decision of any man, however dignified or imposing his name or influence might be, unless I was convinced it was founded upon the word of God." As the doctrines were successively discussed, in the course of the lectures, it was his custom to search the Bible in order to ascertain himself the ground of their authority. He had daily devotional intercourse, also, with a few eminently pious young friends of the university. One object of his attendance on Elsnerus's lectures was the benefit which he derived from the fervent and impressive prayers, with which the professor opened and concluded his lectures. During his residence in Utrecht, he had also pleasing evidences of having been the instrument of the conversion of several young men, who became humble and exemplary followers of the Lord Jesus. One of them was a law student, and the son of an East India governor. Another was a Dr. D., a graduate of the University of Groningen, and then known as the author of some respectable Latin works.

In 1768, the Rev. Dr. Witherspoon, having accepted the call of the trustees of the College of New Jersey, visited the continent of Europe, for the purpose of forming an acquaintance with some of the distinguished men of learning. Mr. Livingston had the happiness of providing lodgings for him at Utrecht, and of introducing him to Prof. Bonnet and to others connected with the university. During the visit, some interesting conversation was held between Dr. Witherspoon and Mr. Livingston on the practicability of healing the dissensions of the Dutch church in America, and of making some adequate provision for the instruction of young men designing to enter the ministry. It may here be remarked that the *Cætus* party, in pursuance of their plan for rendering themselves independent of the classis of Amsterdam, had adopted measures for the erection of an "academy" in New Jersey, in which pious youth might be educated for the ministry, and which "contained nothing about *Cætus* or *Conferentie*

in it," being founded on the constitution of the church of Holland, as established in the national synod of Dort.* No professor was, however, appointed, nor was it determined where the academy should be established, some wishing it to be placed at Hackensack, others at New Brunswick. Mr. Livingston cherished the hope for some time, that a temporary provision could be made, by which the young men of the Dutch Reformed church, preparing for the ministry, could be educated in the college at Princeton.

The Dutch congregation in New York, having erected a new house of worship, called the North Church, determined to invite a minister who would be able to preach in the English language. Accordingly, a regular call to Mr. Livingston was made out by the Consistory on the 31st of March, 1769. This North, or Third Church, was opened for divine service, by Dr. Laidlie, on the 25th of May.

Mr. Livingston, having finished his studies at the university, appeared before the classis of Amsterdam, on the 5th of June, 1769, to be examined for licensure. His examination proving satisfactory, he became a candidate for the ministry, or what is called in Holland, a *proponent*. His first sermon was preached in the Dutch language, in a village east of Amsterdam. He soon after preached in Dutch at a city in North Holland, in English in the English church in Amsterdam, and in English in the Scotch church in Rotterdam. His first labors in the ministry were acceptable in a high degree. Expecting to remain some time in Holland, and supposing that it might be of some advantage to him to be able to produce in his native land what was then regarded as a valuable testimonial of proficiency in theology—the degree of doctor in divinity—he concluded to present himself before the theological faculty of the University of Utrecht, a candidate for the same. It was not customary for that university to confer honorary degrees; and the distinction now sought could not be attained, without passing through a pretty severe ordeal. The candidate must be examined and reexamined, and after being sifted by the learned faculty for a whole day, he must produce and prepare himself to defend the next day, against the adverse arguments of the professors, two short discourses, the subjects to be selected for him, the one from the Old Testament, and the other from the New. And he must answer, write and defend altogether in the Latin language. Then another dissertation was to be prepared and published, in Latin, to be publicly supported before the whole university.

Mr. Livingston accordingly wrote a dissertation *De Fœdere Sinaitico*, and sent it to the press. A depression of spirits, however, caused him suddenly to stop the printing of his dissertation, and to prepare to leave the country. He was ordained on the 2d of April, invested with the ministerial office, and consigned to the church of New York. While at Rotterdam, preparing to embark, he received a letter from an Amsterdam friend, censuring his conduct in relation to the theological degree, and strongly urging him to the final step necessary to its acquisition. On deliberation, he determined to follow the advice. He then abridged and printed his dissertation. On the 16th of May, 1770, he had his trial, when he was just twenty-four years of age. The assembly convened, a band of music attended, and much splendid ceremony was observed.

* The letter in which it is asserted that a charter had been granted for this literary institution, is dated September, 1767. But the charter of Queen's College, (now Rutgers,) which was originally established by the Cetus party, is dated March 20, 1770. To account for the discrepancy between the letter and the charter, as to the date of this instrument, it is to be presumed that only an institution of a secondary order was at first contemplated. When it was determined to make it a *college*, a new charter was procured, or the old one was retained, with the necessary alterations and additions, newly dated.

Several gentlemen controverted some of the positions advanced in his dissertation. The disputation lasted nearly two hours. Shortly after it closed, the degree of doctor in theology was conferred on him, in the usual forms.

Before returning to this country, Dr. Livingston made a short stay in London, during which he visited Oxford, and had a pleasant interview with Dr. Benjamin Kennicott, who had then about half completed his stupendous collation of Hebrew MSS. Dr. Livingston arrived safely at New York, September 3, 1770.

Dr. Livingston preached, on the second Sabbath after his arrival, in the Middle Church in Nassau Street, to a large and attentive auditory, from 1 Cor. i. 22—24. He was then acknowledged, in a suitable manner, as one of the ministers of the Reformed Dutch church in New York. He commenced the discharge of his pastoral duties with great diligence and zeal. He assumed at once a full share of pulpit and parochial labors, preaching regularly twice on the Sabbath, making visits among the people, and attending two, and sometimes, three catechetical exercises every week. The fervor of pious feeling which he uniformly discovered both in and out of the pulpit; his affectionate, dignified and prudent deportment; and the style of his preaching, novel, yet plain and forcible, admirably fitted to engage attention, to alarm the consciences of sinners, and particularly to comfort and build up believers in faith and holiness, rendered him, in a high degree, beloved and popular. His labors, though arduous, were pleasant. Favored with a number of pious and devoted friends, who sincerely and constantly prayed for him, and who, by various little attentions and expressions of kind solicitude, encouraged, without flattering, him, he was cheered and sustained in his work. Being blessed also with a coadjutor in Dr. Laidlie—who was well acquainted with the state of the congregation, and who was ever ready to afford him all the counsel and assistance in his power—he labored with alacrity and diligence, while his usefulness and reputation daily increased.

Considering his youth, and his station, it was necessary that he should apply himself closely to study. He employed almost every moment, which was not otherwise occupied, in the vigorous pursuit of knowledge, and in the preparation of his sermons. He read, thought and wrote, with scarce any intermission, except what was requisite for attending to the other important duties of his station. At the beginning of his ministry, he wrote his sermons entirely out, and committed them to memory; but finding that his health was affected by such severe labor, he afterwards accustomed himself to preach from full notes, or what he called a copious analysis. This mode of preaching gave a freer scope for the exercise of his powers; it was precisely suited to his peculiar gifts. Often the amplitude of his intellectual views was so striking, and the degree of feeling with which he delivered his discourses was so deep, and his manner of addressing his hearers was so singular and impressive, that he was heard with the deepest attention and with great delight. Pious and judicious persons considered him to be a preacher of first-rate excellence. By his public ministrations, by the habitual suavity of his manners in private intercourse, and by his unwearied exertions to do good at all times and in all places, he soon acquired an influence, which is rarely possessed by one so young in the service of his Master.

His high standing in the church contributed greatly to the ultimate success of his endeavors to accomplish the plan that had been devised for promoting the general welfare of the Dutch church. Soon after his

settlement in New York, he sought, with his characteristic prudence and zeal, to bring about a reconciliation between the Cætus and Conferentie parties. The bitter spirit, which had so much prevailed, began to subside, and it became the general sentiment, that something should be done in order to open the way for the regular education of youth for the ministry. A short time before Dr. L. returned to his native country, the classis of Amsterdam was appointed by the Synod of North Holland, through his influence with the latter body, a committee, with plenary power, to do whatever they might judge would be conducive to the interests of the American church. Between the clerical members of the classis and Dr. L. there existed a perfect understanding in relation to the plan, which, after his return, should be offered to the consideration of his brethren. At his suggestion, a general convention was holden in the month of October, 1771. All the ministers belonging to the Dutch church were invited, together with one elder from each congregation. Mr. De Ronde, a colleague of Dr. Livingston, preached the introductory sermon; the doctor himself was chosen president, and a committee was appointed to prepare a formula of union, consisting of two ministers and two elders respectively, from the Cætus, the Conferentie and the neutral churches of New York and Albany. When the committee met, the doctor disclosed the plan, which had been prepared in Holland, and which his brethren there had agreed that he should submit to the church in this country. The committee examined the same with great care, and having made a few slight additions and changes, resolved to report it to the assembly. The assembly approved it without a dissentient voice, with the understanding that before it should be finally adopted, or be considered as having the binding power of a solemn compact, it should be referred to the judgment of the classis of Amsterdam. While the Cætus brethren, on the one hand, were gratified by the recognition of principles for which they had long contended, the feelings of the Conferentie party, on the other hand, were no less gratified with the proposed reference to the foreign classis, as it fully accorded with the principle which they had maintained, and which gave to the classis a paramount authority over the concerns of the American Dutch church.

The convention having proceeded in the business as far as it was then deemed advisable, adjourned to meet again the next October. In the meantime what they had already done with so much harmony and good feeling, had a gradual and salutary operation in diffusing a spirit of forbearance and love.

In October, 1772, the convention reassembled, and the letter of the classis of Amsterdam, officially certifying that the Plan of Union had been approved by them, was laid before it. Every member then subscribed the articles, and the good work was thus formally and solemnly consummated.

This event proved a most auspicious one to the Dutch church in this country. As the original projector, the pious, prudent and persevering promoter of the union, Dr. Livingston will be had in grateful and honorable remembrance while the church endures. He had, indeed, zealous coöperators, particularly, in the Rev. Drs. Laidlie, Westerlo and Romeyn, and Rev. Messrs. Hardenbergh, Light, Ver Breyck and Rysdick; but Dr. Livingston is preëminently entitled to the high honor of having been the *peace-maker*. The station to which he had been elevated in the convention, though but twenty-five years old, and though he had been then but one year in the ministry, is indisputable evidence of the opinion entertained of his talents and of his character by his brethren of both parties.

In order to strengthen and perpetuate the union which Dr. Livingston had been the honored instrument of effecting, and to raise the character of the church, a project was started, of procuring the establishment in a suitable place of a professorship of theology. It was proposed that it should be in connection with Queen's College in New Brunswick, N. J., and that the classis of Amsterdam should nominate the incumbent. In the latter part of 1773, £4,000 had been subscribed for this purpose. The classis of Amsterdam, after advising with the theological faculty of Utrecht, unanimously recommended Dr. Livingston as the most suitable person for professor. The letter of Prof. Bonnet was enclosed in that of the classis, and both commended him as a person well qualified for the office, and to be preferred to any one that could be sent from Holland. In order to confirm these proceedings, an assembly of the Dutch ministers and elders was called in the month of May, 1775. This was a few days subsequent to the battle of Lexington. Such was the excitement of feeling produced by that event, that the members of the assembly hastily terminated their session. The particular business, for which they had assembled, was necessarily deferred.

Many families now retired from the city of New York into the country. Many more soon followed them. Among these was the family of the Hon. Philip Livingston, a distinguished patriot and a member of Congress. In the month of October, 1775, he retired with his household to Kingston in the county of Ulster. With Sarah, the youngest daughter of this gentleman, Dr. Livingston had previously entered into a matrimonial engagement. In the month of October, 1776, they were united in marriage,—a union which was eminently happy for all parties concerned. Mrs. Livingston was a lady of good sense, of a mild and affectionate disposition, of great prudence, and of eminent piety.*

Dr. Livingston was himself a decided friend of the American cause, and like many other clergymen, offered up fervent prayers for its success. He took up his residence in the family of his father-in-law, and visited the city for the performance of ministerial duty, as often as it was practicable, and as long as it was considered proper to continue religious services there, till the autumn of 1776, when the British took possession of the city. He was then invited by the Consistory of the Dutch church in Albany to preach in that city while he should be excluded from his pastoral charge. He accordingly removed to Albany in the month of November. In 1777, Kingston was burnt by the British, and the family of his father-in-law retired to Sharon, Ct. The winter climate of Albany proving too severe for Mrs. Livingston, he removed in the summer of 1779 to Livingston's Manor, in hopes that this change of situation would be beneficial to her health. In April, 1780, he received a call from the church in Albany to become their pastor. This call he felt it to be his duty to decline.

Dr. Livingston, subsequently, preached in the village of Lithgow, near the Livingston Manor-House. He spent the two following years, 1781, 1782, in Poughkeepsie, in his father's mansion, and supplied the pulpit of the Dutch church in the town. At the close of 1783, the conflict with Great Britain was brought to a close. New York city was evacuated by the British troops November 25, 1783. Dr. Livingston thereupon returned and resumed his pastoral charge. It was a season of joy as well as of sorrow. Two of the places of worship belonging to the Dutch church had been

* The eldest daughter of the Hon. Philip Livingston was the mother of the late Gen. Stephen Van Rensselaer of Albany; the second, who was married to a Dr. Thomas Jones, was the mother of Mrs. Clinton, the widow of De Witt Clinton.

wantonly abused, and were in a ruinous state. Many sad changes had also taken place by death. His beloved and venerable colleague, Dr. Laidlie, was numbered with the dead.*

The old house of worship in Garden Street, being found uninjured, was reopened for public worship.

In October, 1784, another convention of the Dutch church assembled.† This body unanimously confirmed the appointment of Dr. Livingston as professor of theology, which had been made before the war by the classis of Amsterdam. On the 19th of May, 1785, in compliance with the request of the General Synod, he delivered his inaugural oration before them in Latin. This discourse, the subject of which was 'the Truth of the Christian Religion,' was afterwards published.

During the greater part of several years, Dr. L. lectured five days every week to a class of theological students. In the lapse of the period which has been mentioned, he received, upon a confession of their faith, more than 400 persons into the communion of the church. The period was in fact one joyful season of revival. A particular incident will illustrate this.

In a memoir of the Rev. David S. Bogart,‡ we find the following sentences: "It appears that Mr. Bogart early exhibited evidences of piety, and in the year 1786, at the age of sixteen, he was received a member of the Collegiate Reformed Dutch church, then under the pastoral care of the Rev. Dr. John H. Livingston. The ministry of Dr. L., who, for a short time succeeding the Revolution, was sole pastor, was about this time greatly blessed. A deep religious influence was widely extended, the fruit of which was found in large accessions to the church. It has been our privilege to be acquainted with several who were the subjects of this influence, the characteristics of whose piety was of a peculiarly pleasant and ripened kind."

Dr. Livingston himself participated in the influence which so graciously and copiously accompanied his ministrations. The large accessions, made to the church from time to time, comforted and encouraged him, and his work, with these convincing tokens of the Divine presence, if debilitating to his body, was nevertheless a delightful one.

Dr. Livingston soon after received as colleagues in his ministerial labors, the Rev. Drs. William Linn and Gerard A. Kuypers, the former to preach in the English language and the latter in the Dutch. A call was also tendered to Dr. Romeyn of Schenectady, which he declined. The leisure which Dr. Livingston gained in consequence of these arrangements, was devoted to the young men under his care preparing for the ministry. Dr. Livingston now took a prominent part in all the acts which had respect to the general prosperity of the Dutch church. Among other duties, he revised and published, with other members of a committee, a revision of the Psalms. A Digest of the doctrines, worship and government of the church was also prepared, and bound up with the Psalms. The work was ratified by the General Synod held October 10, 1792, and

* He died in Red Hook, in 1780, of a pulmonary disease. The two Dutch pastors, Messrs. Ritzema and De Ronde, did not again return to the city. The former remained at Kinderhook, and the latter was settled at Schaghticoke. The Consistory of the church granted to each an annuity of £200 during life.

† After the Revolution, every particular assembly was called a classis, and the General Assembly a Particular Synod. There were, at this time, between seventy and eighty Dutch congregations in the State of New York, and about forty in New Jersey; of the former, three classes were constituted; of the latter two, which were to meet ordinarily twice every year. A General Synod was also soon formed, composed of all the ministers of the church with each an elder, and one elder from every vacant congregation.

‡ See the New York Observer, October 12, 1839, for a notice of Mr. Bogart, extracted from the funeral sermon of the Rev. Thomas De Witt, D. D.

entitled "The Constitution of the Reformed Dutch Church, in the United States of America."

About this period, Queen's College in New Brunswick not being in a prosperous state, an effort was made to unite it with the college at Princeton. This project, Dr. Livingston strenuously and ably opposed, and it was abandoned.

Dr. Livingston was naturally of a sociable turn of mind, and a large circle of lay, as well as of ministerial friends, claimed his attentions. He seldom paid a visit, whether of a pastoral or of a social kind, without endeavoring to render his conversation profitable to all around him, or to intermingle some pious and profound observation, in a manner so impressive, that it could not be forgotten. He took special pains, particularly with youth, whether of his own church or not, at every suitable opportunity, to make some salutary impression on their minds; in these efforts, few men were more successful. At the same time his health was not good, while his parochial labors were much increased by the serious illness of Dr. Linn. In such circumstances, it was impossible for him to give that attention to the duties of his theological professorship, which his own sense of their intrinsic importance, and a due regard to the improvement of the young men under his care, prompted him to render. The General Synod, at length, became convinced that it was necessary to adopt some measures, that would place him in a situation more appropriate to the duties of his office. It was determined, after mature consideration, to establish the Divinity professorship in connection with a flourishing academy on Long Island, near the place of Dr. L.'s summer residence. He was to preach only once on every Sabbath. In 1796, he removed from the city to a place which he had purchased at Bedford, about two miles from Brooklyn. Here his Divinity Hall was opened with cheering prospects. The number of students immediately increased, and Dr. L. was encouraged to believe that the plan would be crowned with complete success. But his hopes were disappointed. The Synod failed to meet their engagements, and the institution languished. In June, 1797, the Synod voted that it was not expedient, under present circumstances, to take any further measures for the support of the professorate. Dr. L. returned to the city and resumed his pastoral labors. Such young men as wished to prosecute their studies under his direction, were still cheerfully and faithfully attended to; but, for several succeeding years, he was chiefly devoted to the beloved people of his charge, among whom his labors continued to be acceptable and useful.

In 1804, another attempt was made to revive the theological school. Dr. Livingston was chosen the permanent professor, whose temporary seat should be the city of New York, "subject, however, at all times, to the government of Synod, with respect to a more eligible and expedient place for this purpose." Rev. John Bassett and Rev. Jeremiah Romeyn were appointed professors of the Hebrew language.

Dr. Livingston frequently preached in the neighboring Dutch churches; and on particular occasions, as the laying of the corner stone of a new place of worship, on the opening of a new church, it was in a manner considered his prerogative to officiate. He preached two sermons before the annual meeting of the New York Missionary Society, one in 1799, and one in 1804. Both were published, one in a second edition. They were able and interesting sermons.

In 1807, the trustees of Queen's College, having resolved to revive the institution under their care, made a communication to that effect to the

General Synod. The proposal was cordially approved by the latter body. About \$10,000 were immediately raised in the city of New York for the support of a professorship of theology in Queen's College. To this professorship, as well as to the presidency of the institution, Dr. Livingston was soon invited.

He removed to New Brunswick on the 10th of October, 1810. In the capacity of president, it was not expected that he should render much active service. His duties were confined to presiding at commencements, authenticating diplomatic documents, and taking a general superintendence of the institution, as far as his time and health might permit. The department of theology was that to which he was chiefly to devote himself; this belonged exclusively to him, and he engaged in it with all his heart. At first, he had but five students to attend his course; but, the next year, the number increased to nine.

In 1812, the committee of the General Synod made the following statement. "Since the removal of the professor, he has opened the theological school, and the number of students has so increased, as to afford a hopeful prospect that this institution will be of extensive and permanent usefulness to the church." "When your committee reflect on the zeal of the professor, thus to promote the best interests of the churches, his leaving a people endeared to him by a useful ministry of forty years—removing from a place where numerous connections had been formed, and an ample support was secured, when they reflect upon his entering on a new scene and on arduous duties, at such sacrifices, in his advanced period of life; the committee hesitate not to express the high and grateful sense which they entertain of the conduct of the professor, and feel confident that their sentiments are in unison with those of the churches generally."

About this period, Dr. Livingston published a small and useful work, entitled, "A Funeral Service, or Meditations, adapted to Funeral Addresses." The book of Psalms and Hymns was revised and enlarged by him, at the request of the Synod.

In 1814, Dr. Livingston was called to mourn the loss of his excellent wife. On the day of her funeral, he thus wrote to a friend. "This day her dear remains are to be deposited in the grave. I do not love my blessed Jesus any thing less for afflicting me. He is now very precious to me. All my springs are in him. He stands by me, and strengthens me. It is the Lord. He hath taken away, blessed be his name, notwithstanding. It is the heaviest stroke I have ever received, but it is well. Before she was taken ill, she frequently expressed an ardent desire to be with Christ, and almost envied those who were called home, of which there were three instances in this place, in the course of this very week. Her Lord has given her the desire of her soul, and has received her spirit."

In 1819, the Board of Superintendents of the Theological School thus report. "With gratitude to the great Head of the church, the Board inform the Synod, that the health and usefulness of their venerable professor, Livingston, are still continued; and that, at his advanced age, he is, with his usual devotedness and ability, blessing the church, by communicating to her successive ministers that theological information, for which he is so eminently distinguished."

As Dr. L. drew towards the close of his long and useful life, he seemed habitually to hold communion with heavenly things, to forget what was behind, and to reach forth with increased ardor to his crown. "My soul is engaged more than ever," he says in a letter, "to redeem the time, which with me is short; to grow in grace, and in the knowledge of my

blessed Lord and Saviour, and to finish my course with joy, and increased faithfulness and usefulness." "I expect and hope soon to change my trials and tears, my sighs and conflicts, for high hallelujahs and perpetual praises." "My health is gradually becoming better and more confirmed, yet I feel very feeble, and am not yet restored to my former vigor. Perhaps I never shall be. It is all right. I have had a long day, and a good day; and if *at evening time it shall be light*, the mercy shall be great, and I shall commit my departing spirit into his hand, who has redeemed me, without distracting fears or unbelieving doubts."

The time of his release at length came. During the week preceding his death, he enjoyed apparently his usual strength and spirits. In the morning of Wednesday, January 19, 1825, he paid several visits; when he returned home, he delivered a long lecture to the students upon the subject of Divine Providence. The evening he spent in conversing with his colleague, chiefly upon religious subjects, with a cheerfulness and vigor which excited admiration. After an interesting family exercise, in which he appeared to draw very near to God, and to remember every object dear to him, he retired to his chamber, making no complaint of indisposition. In the morning, one of his little grandsons, who had slept in the room with him, but who had seen or heard nothing to excite a suspicion of what had happened, called him, and said, "Grandpa! it is eight o'clock," but there was no response, nor sign of his awaking. The family became alarmed, and it was soon discovered that he had ceased to breathe. The precise moment at which he expired, could not of course be known. His perfectly composed countenance, the natural position of his hands and feet, the unruffled state of the bed-clothes,—all told that his dissolution had been without a struggle. He lay as one in a sweet sleep. He was in the 79th year of his age. The next Sabbath, his remains were committed to the house appointed for all living. A funeral service, appropriate to the occasion, was performed by the Rev. Dr. Milledoler. On the following Sabbath, a number of pulpits were hung with mourning; and in several churches of the connection funeral sermons were preached. Those delivered by the Rev. Drs. C. C. Cuyler, John De Witt, and the Rev. N. J. Marselus were published. By order of the General Synod of the Dutch Reformed church, a monument, with an appropriate inscription, was erected over his remains.

Dr. Livingston was a tall and well-formed man, of a grave and intelligent countenance, of an easy and polite air. He dressed usually in the ancient clerical fashion, and there was that in his appearance altogether, which strongly marked the elevation of his character, and could hardly fail to convince even a stranger, upon merely passing him in the street, that he was a person who had more than ordinary claims to attention and respect.

He was naturally of a mild and affectionate disposition. In the entertainment of his friends, to the very last, he displayed the ardor and sprightliness of youth, and was attentive without unnecessary and irksome ceremony, cheerful without levity, and communicative without repressing that free interchange of remark, so essential to agreeable conversation.

"As a theologian," says the Rev. Robert Forrest, "his great forte lay in that which was systematical and practical. He had studied, with the utmost diligence, the writings of those distinguished men who reflected so much honor upon Holland and Geneva, during the seventeenth and the beginning of the eighteenth centuries. It did not appear to me that his talents qualified him for a successful controversialist; but in the faculty of illustrating the Christian system, and in exhibiting its spiritual and moral tendencies, for the instruction of theological students, or a Christian

congregation, he certainly had few, if any, superiors among his contemporaries."

"The warmth and constancy of his devotional feelings," says Dr. Milledoller,* "formed a very striking and prominent feature in his character. No person could be long in his presence without perceiving that he was conversing with a man of God, nor depart from it, if he had a kindred spirit, without receiving some new impulse of holy love, and increased fidelity to Heaven. By the weight of his character, and the combined dignity and courtesy of his manners, he acquired an influence over the minds and hearts of those with whom he associated, which is rarely attained. This was experienced by old and young, rich and poor, not only by members of his own, but also of other denominations; and that to such a degree, that it was difficult to come in contact with him, and not feel his superiority. In that branch of the church with which he was more particularly connected, he had, and has left no compeer."

"Dr. L.," remarks the Rev. Dr. Janeway, "was eminently pious and devout. He lived near to the throne of grace. His gift in prayer was great. He drew nigh to the mercy-seat with reverence; but he pleaded with the freedom and confidence which a child uses with a parent, whom he reveres and loves. He once remarked, that the prayers of an advanced Christian are distinguished, not by going over the lofty titles of Jehovah, but by using the tender appellation of '*Father*.'" "For the duties of a theological professor, when I had the advantage of attending his lectures, he was eminently qualified, and second to no man in this country. He was learned and extensively read in theological books, especially those written in the Dutch and Latin languages. With the Greek and Hebrew he was acquainted. So familiar was he with the Latin, that as he once informed me, while in Holland pursuing his studies, he used to dream in that language."

"The characteristic of this venerable man," says the Rev. Dr. Samuel Miller, "which most deeply impressed me at my first acquaintance with him, and which continued to deepen its impression on me, up to my last interview with him, was his ardent, *habitual* piety. I know not that I ever met with a man, whose daily and hourly conversation indicated a mind more unremittingly devout, or more strongly marked with the exercises of the deeply experimental Christian." "As a preacher, he deservedly enjoyed a high reputation. He seldom or never, I believe, wrote his sermons fully out; and very often, more especially towards the close of life, preached without writing at all. Hence he was by no means remarkable for that terse, polished, rhetorical style of sermonizing, in which some distinguished preachers have succeeded so admirably. The great excellence of his preaching consisted rather in the solidity and excellence of the matter, than in the refinement of the manner. He was generally diffuse, sometimes circuitous in his expositions and illustrations; but generally rich in thought; always solemn and experimental; sometimes in a high degree powerful; and seldom failed to keep up, and to reward to the last, the attention of all classes of his hearers, especially of the more deeply pious."

NOTE. For the greater part of the facts contained in the preceding sketch, we are indebted to the interesting Memoir of Dr. Livingston, prepared by the Rev. Alexander Gunn, D. D. of New York, and published in 1829, in one vol. 8vo.

* See sketch of Dr. Livingston's character, by the Rev. Philip Milledoller, D. D., in the New York Observer, February 5, 1825.

APPENDIX
TO
BRIEF SURVEY OF THE CONGREGATIONAL CHURCHES AND MINISTERS
IN THE
COUNTY OF MIDDLESEX, AND IN CHELSEA, COUNTY OF SUFFOLK, MS.,
PUBLISHED IN THE ELEVENTH VOLUME,
CONTAINING ADDITIONAL NOTICES OF CHURCHES AND MINISTERS; FACTS
ILLUSTRATIVE OF ANCIENT ECCLESIASTICAL USAGES; WITH
COPIOUS REFERENCES TO AUTHORITIES.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

(Owing to the sickness of Rev. Mr. Sewall, the preparation and publication of this Appendix has been delayed to the present time.)

CHARLESTOWN.

CHURCH OF.

1. (A) *Churches: Custom of gathering: Whence.*

THE practice of gathering churches distinct from the worshipping assemblies, which has prevailed in New England from its settlement, was viewed by our Puritan fathers, as most consonant with the principles of Scripture. And it was further recommended by the example of the primitive Christians, who did not receive catechumens and persons baptized in infancy to the communion, before admission to the rite of confirmation.¹ But its immediate occasion will probably be found in the scandal which was caused by the promiscuous access to the communion, tolerated in the mother country. The Church of England, in her Thirty-Nine Articles, defines "the visible church of Christ" to be "a congregation of *faithful men*," &c.² And in the rubrics prefixed to the communion office in her liturgy, she requires her ministers to deny admission to the Lord's table to every one, who is "an open or notorious evil liver, or (has) done any wrong to his neighbours by word or deed, so that the congregation (is) thereby offended," till he has given satisfactory evidence of repentance and amendment of life.³ But notwithstanding her declared sense of the proper character of her members, and the above and other similar precautions for preserving the purity of her communion, it cannot be doubted, that from various causes many were suffered to come to the Lord's supper, who were notoriously ignorant or scandalous. The historian of the Puritans, enumerating their prominent matters of complaint against the Establishment in the former part of the reign of Queen Elizabeth, mentions the following as one: viz.

"*Fourthly*, They lamented the want of a *godly discipline*, and were uneasy at the *promiscuous and general access* of all persons to the Lord's table. The church being described in her articles, as *a congregation of faithful persons*, they thought it necessary that a power should be lodged somewhere, to inquire into the qualifications of such as desired to be of her communion."⁴

So obvious were the evils resulting from the free access to the communion here complained of, that some persons well affected to the Establishment, as well as the Puritans, were induced to exert themselves for their prevention. The bishop of Litchfield and Coventry, for example, published about 1585, "some articles for his visitation, which savored of Puritanism: as, against non-residents; for making a more strict enquiry into the qualifications of ministers; and for *restraining unworthy communicants*."⁵ Among the regulations for worship and discipline, agreed upon in 1571 by the ministers of Northampton, with the consent and approbation of the bishop of their diocese, the mayor of the town, and the justices of the county, was this: "There shall be a general communion once a quarter in every parish-church, with a sermon. A fortnight before each communion, the minister with the church wardens shall go from house to house, to take the names of the communicants, and examine into their lives; and the party that is not in charity with his neighbor shall be *put from the communion*," &c. &c.⁶ In "the Millenary Petition," so called from a report that it was subscribed by a thousand hands, and presented to King James I. by the Puritan ministers of the church at his accession to

the throne, one article of amendment in the church service which they craved was, that "*examination* may go before the *communion*."⁷ And we read of Mr. Higginson, the first teacher of the church of Salem, that "before he became a non-conformist, (he) professed this principle, *That ignorant and scandalous persons are not to be admitted unto the Lord's supper*: and as far as he could, he practised what he professed. Wherefore he did catechise and examine persons about their fitness for the communion; and if any persons were notoriously scandalous, he not only told them of their sins in private, but also in publick declared, that they were not to be admitted unto the Lord's supper, until the congregation had some testimonies of their serious repentance."⁸ In view of these evidences of the strong dislike of the Puritans to promiscuous communion, and of their exertions to check or do it away, it can hardly be doubted, that the custom which they went into in this country, of gathering churches distinct from the worshipping assemblies, was designed as a remedy of this evil. Had the measures of Mr. Higginson and of others likeminded within the pale of the church, or any other means of a plausible character, for maintaining "a godly discipline," and for promoting purity of faith and practice in her members, been generally countenanced and adopted; one prominent cause of disaffection to the Establishment would have been removed: and the Puritans might have been satisfied to have had no further distinction made in the great body of worshippers, between the visibly worthy communicants and those who were not, than what those measures were in their opinion calculated to effect. But strict measures like these, though evidently warranted, or at least favored by the articles and liturgy of the church, were not approved by the civil and ecclesiastical authorities of that day, but rather frowned upon and opposed.^{5 6} Hence, it is apprehended, many were led in England gradually to withdraw from the Established Church, and to form separate churches of their own, in which they hoped a salutary discipline might be more easily maintained. And for the promotion of the same and other like ends, our Puritan ancestors, in coming to this country, seem to have had no design nearer at heart, than to gather into distinct churches from the mass of their several companies, all who upon trial appeared possessed of a competent knowledge of the great truths of Christianity, and gave satisfactory evidence of hearty piety, sound religious principle, and correct practice. [¹*Cave's Prim. Christ. Pt. I. ch. 8, 10.* ²*Burnet on the XXXIX Art.* ³*Wheatly on Comm. Prayer, ch. 6, sect. 1.* ⁴*Neal's Hist. of Pur. by Toulmin, Vol. I ch. 5, p. 258, 260.* ⁵*Neal's Hist. Vol. I. ch. 7, p. 452.* ⁶*Neal's Hist. Vol. I. ch. 5, p. 290.* ⁷*Neal's Hist. Vol. II. ch. 1, p. 31.* ⁸*Mather's Magn. B. III. Pt. II. ch. 1.]*

2. (B) Church Covenants, Confessions of Faith, Relations.

The covenant of the First Church of Charlestown, now of Boston, at its gathering, was very brief; comprehending but little more than a solemn consecration by its founders of themselves to the Lord Jesus Christ, and a general engagement to walk according to the rules of his gospel, and in conformity to his holy ordinances, and in mutual love and respect to each other.¹ The same may be said of the covenant of the present "First Church, Charlestown," gathered 1632, which was taken from the covenant foregoing, and which, except in its omission of one unimportant clause, is expressed in almost precisely the same terms.² Other covenants, (as that of First Church, Salem,³ and of First Church, Watertown,⁴) were drawn up at greater length; specifying, with more or less minuteness, the duties which they who enter into church covenant, do especially owe to Christ their divine Lord and Head, and to one another, as members of the same body with themselves; and declaring their resolutions, by divine grace, to perform them.

The covenants of the early churches of the Massachusetts Colony seem all to have agreed in omitting any formal enumeration of articles of faith: as witness the covenants of the four churches last named; that of First Church, Concord, gathered in 1636;⁵ of Woburn Church, 1642;⁶ and of Old North Church, Boston, 1650.⁷ But this omission was not owing to indifference in our fathers, as to the particular religious tenets, which might be preached or professed in the churches which they founded. Its true cause is perceived in attending to the design of church covenants; which was not not to be a test of soundness of faith, but to combine in church fellowship those, whose soundness in this respect had been already approved. The Hutchinson controversy in 1637 sufficiently evinces the solicitude of the first settlers of the Bay to promote and maintain in their churches correctness of faith, as well as purity of worship, according to the Word of God, their sole acknowledged standard for both. Hence the persons who were to join in covenant at the gathering of any church, were always expected to give previous satisfaction concerning their sentiments of belief both to one another, and to those elders and messengers of other churches who might be present, and from whom they hoped to receive the right hand of fellowship, in token of their acknowledging them to be a true church of Christ. This satisfaction they were wont to give, in some instances, by *subscribing or solemnly assenting to a written confession of faith*. Thus, "the religious people at Salem designing to settle in a church state," Mr. Higginson at their request drew up

"a Confession of Faith and Church Covenant according to Scripture;" of which thirty copies were transcribed, one for each of the thirty persons, who were to "begin the church:" and August 6th, 1629, "the appointed Day being come, after the Prayers and Sermons of the two Ministers; in the End of the Day the said Confession and Covenant being read in the Publick Assembly, are solemnly consented to; and they immediately proceed to ordain their Ministers," &c. &c.⁸ In other instances, an *oral declaration of their Christian belief*, by those who were to enter into church covenant, without reference to any particular confession of faith, as a standard, seems to have been deemed sufficient: as witness the accounts of gathering the churches of Cambridge and Woburn, cited presently below.

At the gathering of a church, the persons who proposed to join in covenant, were likewise required, at an early period of the history of the Colony, to make a *declaration of their Christian experience*. And for failing to give satisfaction on this point to the magistrates and elders convened on the occasion, the founders of the present First Church, Dorchester, in their attempt to be gathered into a church state, April 1, 1636, were for a while deferred, though their confession of faith had been approved.⁹

The following quotations serve to illustrate the early usages of New England, especially with regard to the points foregoing, at the gathering of churches. The first is an account of the embodying of the present First Church, Cambridge, February 1st, 1636, the original church under Rev. Messrs. Hooker and Stone being then about to remove to Hartford, Ct. "1635. Mo. 12. 1. [the year then beginning with March.] Mr. Shepherd, a godly minister, come lately out of England, and divers other good Christians, intending to raise a church body, came and acquainted the magistrates therewith, who gave their approbation. They also sent to all the neighbouring churches for their elders to give their assistance, at a certain day, at Newtown, when they should constitute their body. Accordingly, at this day, there met a great assembly, where the proceeding was as followeth: Mr. Shepherd and two others (who were after to be chosen to office,) sate together in the elders' seat. Then the elder of them began with prayer. After this, Mr. Shepherd prayed with deep confession of sin, &c. and exercised out of Eph. v.—'that he might make it to himself a holy,' &c., and also opened the cause of their meeting, &c. Then the elder desired to know of the churches assembled, what number were needful to make a church, and how they ought to proceed in this action. Whereupon some of the ancient ministers, conferring shortly together, gave answer, That the Scripture did not set down any certain rule for the number. Three (they thought) were too few, because by Matt. xviii. an appeal was allowed from three; but that seven might be a fit number. And, for their proceeding, they advised, that such as were to join *should make confession of their faith, and declare what work of grace the Lord had wrought in them*; which accordingly they did, Mr. Shepherd first, then four others, then the elder, and one who was to be deacon, (who had also prayed,) and another member. Then *the covenant was read*, and they all *gave a solemn assent to it*. Then the elder desired of the churches, that, if they did approve them to be a church, they would give them the right hand of fellowship. Whereupon Mr. Cotton, (upon short speech with some others near him,) in the name of their churches, gave his hand to the elder, with a short speech of their assent, and desired the peace of the Lord Jesus to be with them. Then Mr. Shepherd made an exhortation to the rest of his body, about the nature of their covenant, and to stand firm to it, and commended them to the Lord in a most heavenly prayer. Then the elder told the assembly, that they were intended to choose Mr. Shepherd for their pastor, (by the name of *the brother who had exercised*,) and desired the churches, that, if they had any thing to except against him, they would impart it to them before the day of ordination. Then he gave the churches thanks for their assistance, and so left them to the Lord."⁹ And very similar to these were the proceedings at the gathering of Woburn Church in 1642, according to Johnson, whose account of them, (written in 1651,¹⁰) is professedly given as a specimen of all transactions of this nature in New England at that day. After Rev. Mr. Symmes of Charlestown "had continued," saith he, "in preaching and prayer about the space of four or five houres, the persons that were to joyn in Covenant—stood forth, and first *confessed what the Lord had done for their poor souls*, by the work of his Spirit in the preaching of his Word, and Providences, one by one; (and that all might know their faith in Christ was bottomed upon him, as he is revealed in his Word, and that from their own knowledg) *they also declare the same*, according to that measure of understanding the Lord had given them; the Elders, or any other messengers there present question with them, for the better understanding of them in any points they doubt of, which being done, and all satisfied, they in the name of the Churches to which they do belong, hold out the right hand of fellowship unto them, *they declaring their Covenant, in words expressed in writing to this purpose*," &c. &c.⁶

For admission to a church already gathered, nearly the same prerequisites were expected of candidates, as had been originally of those members by whom it was embodied. Those, as well as these, were required from the beginning to express their assent to the

covenant, and to give satisfaction concerning their faith ; and to these requirements was soon added an account of their religious experience. And accordingly, among the preliminaries at gathering the Church of Charlestown, afterwards First Church, Boston, July 30, 1630, we find these : " Not to proceed rashly, on the day of entering into covenant, to the choice of officers, or to the admission of any into their Society, except a few that were well known to each other ; but to receive in afterwards such by Confession of Faith, as shall appear to be fitly qualified." ¹¹ And this proposed rule was subsequently adopted by this church. For at the admission of Rev. Mr. Cotton, Sept. 1633, " he signified his desire and readiness to *make his confession, according to order.*" ⁹ And April 20, 1634, " John Coggeshall, gentleman, being dismissed from the church of Roxbury to Boston, though he were well known and approved of the church, yet was not received *but by confession of his faith,*" &c. ⁹ The covenant however, to which the assent of those who would join the church was demanded, was not always the original one, (*the covenant of foundation*, as it may be termed,) but in some instances, a form more or less diverse from that, and described, by way of distinction, as *the covenant of admission*, ² or otherwise, as *the covenant of communion*. As to the confession or declaration of their faith, likewise, the way of making it seems not to have been uniform. " No man scarce ever doubted," says Mather, " that communicants must be examined about their orthodoxy." ¹² And yet in the manner of their giving the church satisfaction respecting it, there is reason to suppose there was some variety. Candidates for admission were required in some churches to *subscribe to a written confession of their faith*. Concerning the ancient church of Watertown, for instance, Mather having finished his account of its gathering in 1630, observes, " In after time, they that joined unto the church, *subscribed a form of the covenant, somewhat altered,*" (that is, a covenant of admission,) " *with a confession of faith annexed unto it.*" ⁴ In the church of Salem, *public express assent* to the church's confession of faith was required at admission in some instances, but apparently not in all. " As for the circumstances of admission into this church," (viz. First Church, Salem, 1629.) " they left it very much unto the discretion and faithfulness of their elders, together with the condition of the persons to be admitted. Some were admitted by expressing their *consent unto their confession and covenant*; some were admitted after their first *answering* to questions about Religion, propounded unto them; some were admitted when they had *presented in writing* such things, as might give satisfaction unto the people of God concerning them; and some that were admitted, *orally addressed* the people of God in such terms, as they thought proper to ask their communion with; which diversity was perhaps more beautiful, than would have been a more punctilious uniformity; but none were admitted without *regard unto a blameless and holy conversation*. They did all agree with their brethren of Plymouth in this point: *That the children of the faithful were church members with their parents; and that their baptism was a seal of their being so*; only before their admission to fellowship in a particular church, it was judged necessary, that being free from scandal, they should be examined by the elders of the church, upon whose approbation of their fitness, they should publickly and personally own the covenant; so they were to be received unto the table of the Lord: and accordingly the eldest son of Mr. Higginson, being about fifteen years of age, and laudably answering all the characters expected in a communicant, was then so received." ³

The above statements from the Magnalia respecting the diversity observable in the circumstances of admission to the church of Salem, seem very agreeable to the following account of an admission into that church in 1677. It is copied from the manuscripts of William Gibbs, Esq. formerly of Salem, now of Lexington; and presents internal evidence of having been taken originally from the records of Salem First Church. " 1677. July 29. Mr. Lindall having stood propounded above a moneth, was admitted unto Church Membership with consent of y^e Brethren on y^e Lords day after y^e Sermon. He expressing he had not *an audible voyce* gave in a paper containing *his profession of Faith and Repentance* desir-g it to be read for him, w^{ch} was done by y^e Pastor."

Respecting *declarations of Christian experience*, or *Relations*, (as they used to be called) as a prerequisite to admission into the church, some, according to Mather, gave in his day the following account of their origin in this country. " They say, that instead of having any divine precept for the bottom of this practice, there is no bottom at all for it, but this, that it has been a practice. The first churches of New England began only with a profession of assent and consent unto the confession of faith, and the covenant of communion. Afterwards, they that sought for the communion, were but privately examined about a work of grace in their souls by the elders, and then publickly propounded unto the congregation, only that so, if there were any scandal in their lives, it might be objected and considered. But in the year 1634, one of the brethren having leave to hear the examination of the elders, magnified so much the advantage of being present at such an exercise, that many others desired and obtained the like leave to be present at it; until, at length, to gratifie this useful curiosity, the whole church always expected the liberty of being thus particularly acquainted with the religious dispositions

of those, with whom they were afterwards to sit at the table of the Lord; and that church which began this way, was quickly imitated by most of the rest," &c. &c.¹² On the other hand, there were those, that pleaded both Scripture and reason for the custom, discreetly used.¹² The Platform pronounces it to be "both lawful, expedient and useful, in sundry respects and upon sundry grounds."¹³ And Johnson shows how extensively it prevailed in 1651, in his account of the manner of admission at that day into his own church of Woburn, which he intimates to be the common mode in all the churches of New England. Having related the particulars of the gathering of that church, and of the ordination of its first pastor, he proceeds thus: "After this, there were divers added to the church daily after this manner. The person desirous to joyn with the Church, cometh to the Pastor, and makes him acquainted therewith, declaring how the Lord hath been pleased to work his conversion, who discerning hopes of the person's faith in Christ, although weak, yet if any appear, he is propounded to the Church in general for their approbation touching his godly life and conversation, and then by the Pastor and some brethren heard again, who make report to the Church of their charitable approving of the person; but before they come to joyn with the Church, all persons within the Towne have publike notice of it, then publikely he declares the manner of his conversion, and how the Lord hath been pleased by the hearing of his Word preached, and the work of his Spirit in the inward parts of his soul, to bring him out of that natural darkness, which all men are by nature in and under, as also the measure of knowledg the Lord hath been pleased to indue him withal. And because some men cannot speak publikely to edification through bashfulness, the less is required of such, and *women speak not publikely at all*, for all that is desired, is to prevent the polluting the blessed Ordinances of Christ by such as walk scandalously," &c. &c.—"After this manner have the Churches of Christ" (in New England) "had their beginning and progress hitherto; the Lord continue and encrease them the world throughout."⁶

Originally, men's *Relations* appear, generally speaking, to have been *oral*; whereas those of women were *written and read*. Then it became customary, in some churches at least, if not universally, to commit them all to *writing*, those of men, as well as those of women; and to *read* them at admission. "March 8, 1684-5. Voted and concurred in by y^e Chh. y^t mens relations (their own pronouncing them having been constantly found inconvenient) be for y^e future *read*: Nemine Contradicente. T. S." (Thomas Shepard, jun.)² The alteration made as above in its practice in this matter, by First Church, Charlestown, seems to have taken place about the same time in the Old South Church, Boston. In that church, men's relations were made orally in 1677:¹⁴ but writing and reading them had become customary in 1685. "Aug. 14, 1685. At night Mr. Willard, Eliot Jacob, Rob^t. Walker, Frary, Nath. Oliver, Benj. Davis meet here to discourse, Bec. y^e two last named desire to come into y^e Chh. *without making any relation at all*; or having Mr Willard report y^e Substance of what they said to him."¹⁴—"This day, Aug. 28 is a Chh. Meeting, at w^{ch} 'tis consented y^t Persons may be taken in, y^e Chh. *only being present*, and not y^e Congregation: at y^e same time Mr Benj. Davis, Mr Nath. Oliver and Mr Sam^l. Checkly were propounded."¹⁴—"Sabbath day, Sept. 13, 1685. Mr Benj. Davis, Nath^l. Oliver, Sam^l. Checkly and his Wife are received into the Church.—Sam^l. Checkly *had most in 's Relation*:—were first propounded Aug. 28."¹⁴ In the *written* form apparently, Relations were long and very generally used in the churches. But though excellent in their original design, yet degenerating in many instances, it is to be feared, into mere forms, and being for various reasons objected to by numbers, they came in progress of time to be less insisted on than at the first; and the churches began at length to dispense with them, or to vote them optional. At the gathering of the Church at Sherburne, March 26, 1685, and at Lexington, Oct. 21, 1696, no relations were made by those who then entered into covenant.¹⁴ The English and Indian Church at Natick, gathered 1729, voted at a meeting Jan. 16, 1730 concerning relations as follows: "Altho' we do not disapprove of persons making Relations when they are to be admitted to Communion; yet we esteem, that this ought not to be a Term or Condition of Communion, so that none shall be received without it. Therefore Voted, That altho' we shall cherefully receive and hear Relations from such as are desirous or willing to make them: yet if any person scruple the Expediency or Lawfullness of it, or thro' fear, or infirmity or otherways is desirous to be admitted to our holy Communion without it: if it be judged by our Pastor that he or she be otherwise qualified, and We have no Objection against his or her Conversation; such a Person's not making a Relation shall not be esteemed by this Church any Barr or Objection against his or her being received into full Communion with us."¹⁵ A similar vote was passed Dec. 10, 1761, by the then Second, now First or North Church in Reading, determining that Relations were not an essential term of communion; and therefore that the failure to make one should be no hindrance to the admission of any person to the church, who should appear to the pastor and brethren to be otherwise qualified, and should publicly consent "to a Confession of Faith agreed to by the Church: But those y^t are disposed to make Relations, shall have free Liberty to do it, & shall have *all proper assistance*

year.¹⁶ In the Second Church of Woburn, now the Church of Burlington, it was formerly the custom to require relations of candidates for admission. There are now on the church files several scores of these relations by members received into communion between 1750 and 1775. But only about one fifth part of the whole appear to be original, and in the handwriting of them who offered them. The remainder were evidently composed and written by one and the same person, though subscribed in some instances by the candidates themselves. And these all run in much the same strain; and some of them contain whole sentences expressed in precisely or nearly the same words. Of such relations, (so widely different from their original intent) it is not surprising, that a church should at length grow weary. At a meeting, Oct. 7, 1792, it was voted by this church, "That the practice of Persons giving in a Relation previous to their admission into full Communion, be laid aside: that none be given in, unless they shall chuse to do it."¹⁷ And from that time the custom seems to have entirely ceased in this church, and is now forgotten. [¹ Emerson's Hist. of First Church, Bost. p. 11. ² Records of First Chh. Charlestown. See also (H). ³ Mather's Magn. B. I. ch. 4. ⁴ Mather's Magn. B. III. Pt. II. ch. 4. ⁵ Hist. of Concord, by L. Shattuck, Esq. p. 150. ⁶ Johnson's W. W. Providence, B. II. ch. 22. ⁷ Cent. Discourses, by Rev. H. Ware, Jr. p. 45. ⁸ Prince's N. E. Chron. Pt. II. sect. 1. ⁹ Winthrop's Hist. by Hon. James Savage, Vol. I. ¹⁰ W. W. Prov. B. II. ch. 19, p. 166. ¹¹ Prince's N. E. Chron. Pt. II. sect. 2. ¹² Mather's Magn. B. V. Hist. Remarks on Platform, sect. 6. ¹³ Platform, ch. xii. 5. ¹⁴ Sewall's Journ. ¹⁵ Ancient Rec. of Natick Chh. ¹⁶ Rec. of N. Chh. Reading. ¹⁷ Records of Chh. Burlington.]

3. (C)

Church Covenants, Explicit: Exception.

The covenants by which the ancient Congregational Churches of Massachusetts were gathered from the beginning, were *explicit, written covenants*. To this practice, there is but one known exception, that of Brattle Street Church, Boston. About 1638, a design was set on foot to establish a church at Weymouth under Mr. Lenthall, a minister from England, who it is said, "opposed the gathering of our churches in such a way of mutual stipulation as was practised among us:"¹ but the magistrates interfered, and the design was defeated.

Brattle Street Church derives its name from Thomas Brattle, Esq. one of its principal founders, and the donor of the land on which its house of worship is erected. He was a brother of Rev. William Brattle of Cambridge; and some time Treasurer of Harvard College. It was called at first by some the Manifesto Church, from the title given by its founders to the public declaration of their principles and views. The following is a copy of that Instrument, which was originally "printed on two sides of a half sheet in the folio form, not unlike a handbill of the present day,"² and is now but rarely to be met with.

"A Manifesto or Declaration, set forth by the Undertakers of the New Church now erected in Boston in New England, Nov. 17th, 1699.

"INASMUCH as God hath put it into our hearts to undertake the building a new meeting house in this town for his publick worship; and whereas, through the gracious smiles of Divine Providence on this our undertaking, we now see the same erected, and near finished:—we think it convenient, for preventing all misapprehensions and jealousies, to publish our aims and designs herein, together with those principles and rules we intend, by God's grace, to adhere unto.

"We do therefore, as in the presence of God, our Judge, and with all the sincerity and seriousness, which the nature of our present engagement commands from us, profess and declare both to one another and to all the world, as follows:

"1st. First of all, we approve and subscribe the Confession of Faith put forth by the Assembly of Divines at Westminster.

"2d. We design only the true and pure worship of God, according to the rules appearing plainly to us in his word, conformably to the known practice of many of the churches of the United Brethren in London, and throughout all England.

"We judge it, therefore, most suitable and convenient, that, in our publick worship, some part of the Holy Scripture be read by the minister, at his discretion.

"In all other parts of divine worship, (as prayer, singing, preaching, blessing the people, and administering the sacraments,) we conform to the ordinary practice of the churches of Christ in this country.

"3d. It is our sincere desire and intention to hold communion with the churches here, as true churches; and we openly protest against all suspicion and jealousy to the contrary, as most injurious to us.

"4th. And although, in some circumstances, we may vary from many of them; yet we jointly profess to maintain such order and rules of discipline, as may preserve, as far as in us lies, evangelical purity and holiness in our communion.

"In pursuance whereof, we further declare, that we allow of baptism to those only, who profess their faith in Christ, and obedience to him, and to the children of such; yet we dare not refuse it to any child offered to us by any professed Christian, upon his engagement to see it educated, if God give life and ability, in the Christian religion.

"But this being a ministerial act, we think it the pastor's province to receive such professions and engagements; in whose prudence and conscience we acquiesce.

"6th. As to the sacrament of the Lord's supper, we believe, that as the ordinance is holy, so the partakers in it (that it may not be visibly profaned) must be persons of visible sanctity.

"7th. We judge it, therefore, fitting and expedient, that whoever would be admitted to partake with us in this holy sacrament, be accountable to the pastor, to whom it belongs to inquire into their knowledge and spiritual state, and to require the renewal of their baptismal covenant.

"8th. But we assume not to ourselves to impose upon any a publick relation of their experiences; however, if any one think himself bound in conscience to make such a relation, let him do it. For we conceive it sufficient, if the pastor publicly declare himself satisfied in the person offered to our communion, and seasonably propound him.

"9th. We also think ourselves obliged, in faithfulness to God, our own souls, and theirs who seek our communion, to inquire into the life and conversation of those who are so propounded; and if we have just matter of objection, to prefer it against them.

"10th. But if no objection be made, before the time of their standing propounded is expired; it shall be esteemed a sufficient consent and concurrence of the brethren, and the person propounded shall be received to our communion.

"11th. If ever any of our communion should be so unhappy as to fall into any scandalous sin, (which God by his grace prevent,) we profess all dutiful submission to those censures, which the Scripture directs, and the churches here practice.

"12th. Forasmuch as the same power that admits, should also exclude, we judge it reasonable, that the pastor, in suspending or excommunicating an offender, have the consent and concurrence of the brethren.

"13th. We apprehend, that a particular church, as such, is a society of Christians by mutual agreement, usually meeting together for publick worship in the same place, and under the same ministry, attending on the ordinances of God there.

"14th. In every such society, the law of nature dictates to us, that there is implied a mutual promise and engagement of being faithful to the relations they bear to each other, whether as private Christians, or as pastor and flock, so long as the providence of God continues them in those relations.

"15th. We, moreover, declare ourselves for communion of churches, freely allowing our members, occasionally, to communicate with other churches of Christ, and receiving theirs, occasionally, to the table of the Lord with us. And in extraordinary cases, when the providence of God makes it needful, we conceive that any authorized minister of Christ may, upon our request, administer the sacraments unto us.

"16th. Finally, we cannot confine the right of choosing a minister to the communicants alone; but we think that every baptized adult person, who contributes to the maintenance, should have a vote in electing. Yet it seems but just, that persons of the greatest piety, gravity, wisdom, authority, or other endowments, should be leading and influential to the Society in that affair.

"These are the principles we profess, and the rules we purpose, through the grace of God, to govern ourselves by; and in some of these particulars only, and in no other, do we see cause to depart from what is ordinarily professed and practiced by the churches of Christ here in New England."²

In the 13th and 14th articles of the Manifesto it seems to be plainly signified, that the agreement of a number of professed Christians to assemble habitually in the same place and under the same ministry for attendance upon public worship and the ordinances of the gospel, does virtually imply in it a promise or engagement to be faithful to each other in their relations as Christians: and that this *implicit promise or engagement* is sufficient to constitute them a true particular church of Christ, without the aid of a *solemn, express, written covenant*. Now the Cambridge Platform had allowed, that a real though tacit "Agreement and Consent of a Company of faithful Persons to meet constantly together in one Congregation for the publick Worship of God, and their mutual Edification," comprehended all that was essential to the Church Covenant, when they manifested this their agreement and consent "by their constant Practice in coming together for the publick Worship of God, and by their religious subjection to the Ordinances of God there."³ Still as the Platform had given, for reasons there suggested, a decided preference to an *explicit, "visible covenant,"* in constituting churches,³ and as the latter mode had been sanctioned by the invariable usage of the country hitherto; the proposal to establish a church upon these new principles excited great and general alarm for a season: especially as the Manifesto had declared in favor of certain practices,

then novel in this country; such as reading the Scriptures in public worship, admission to the church without Relations, and choosing a pastor by the joint vote of church and society; of which practices, the last in particular was doubtless regarded then, (as it still is,) by the great body of the people, as a dangerous deviation from the first ways of New England. "To some persons, the scheme seemed to savour strongly of Presbyterianism, while others apprehended it to be little better than Episcopacy in disguise."² It gave rise likewise to a number of controversial publications. Rev. Messrs. Higginson and Noyes of Salem wrote in 1699 a "Letter of admonition and reproof to the Undertakers."² And the pen of Dr. Increase Mather was employed in composing his "Order of the Gospel," dated January, 1700, and answered by "Gospel Order Revived," which was "reputed to be the joint work of the ministers Colman, Bradstreet of Charlestown, and Woodbridge" of Medford.² In the mean while, the "undertakers" of the new church went on with their enterprise. In the summer of 1699, they had given an invitation to Mr. Benjamin Colman, then in England, to become their minister; and apprehending difficulty in his obtaining ordination at home, they had recommended his a-king it abroad, which accordingly he did, and was ordained at London, Aug. 4, 1699.² He arrived at Boston in November following, and on December 24th commenced preaching in the new meeting house erected by his society.² His church takes its date from December 12th of that year, when "fourteen brethren, 'after solemn calling upon God, declared their consent and agreement to walk together in all the ordinances of our Lord Jesus Christ.' The ordinance of the Lord's supper was first administered February 4, 1700, and fifteen other communicants were that day added."² In the interval between the two last mentioned dates, efforts to effect an accommodation between Mr. Colman and his church, and the pastors of the other churches in Boston, were so far successful, as that the latter consented to attend a fast to be kept by the new church, January 31st.⁴ And from that day, the jealousies and apprehensions that had been conceived respecting the new church, appear to have gradually subsided; and there succeeded entire harmony and good fellowship between its successive pastors, and those of the other churches in Boston of the Congregational denomination.

The following passages concerning Brattle Street Church and its affairs at its foundation, are from the manuscripts of Judge Sewall, who foreboded originally much evil from its establishment, but who afterwards occasionally communed with it, was a firm friend of its first pastor, and gave a daughter of his in marriage to the second.

"Nov. 28, 1699. Writt to Mr. N. Noyes, inclosing a Copy of his Antithesis to Res Antichristiana, &c. and giving an acct of the Tragedies the Ecclesiastical Manifesto is like to usher in, if God prevent not. Telling him 'tis the Province's Concern, feel it to be yours, Help with your Prayers, Tears, Advice. Methinks 'tis an undeniable Call for your being in Town next Thorsday, a Debate being appointed after Lecture, &c. &c."⁵

"1699. Dec. 9. Mr Colman visits me: I expostulat with him abt y^e 3d Article in y^e Manifesto, that had shewd no more Respect to N. E. Ch^r. I told him Ch^r was a Bridegroom, and he lov'd to have his Bride comended. Philomela would have found out some words: at w^{ch} he smil'd. He satisfied me as to Baptisme, and sd. y^e word [adopted] was left out. I told him he was y^e more in danger, and had need to be more upon his Guard; lest any hard sharp words he had met with should tempt him to do what he intended not. Warnd him of y^e Cross in Baptisme, &c. Sd. he was of our mind. Bec. I told him meerly saying *conform* did not express such an Aprobation of y^e N. E. Way as I desired: Many in Engl^d *conformd* to things they professedly disliked. At his going away, I told him, If God should please by y^m to hold forth any Light y^t had not been seen, or entertain'd before; I should be so far from envying it, that I should rejoice in it: which he was much affected wth."⁴

"Sabbath-day, Dec. 24, 1699. Mr Colman and his Society meet in y^r new Meeting-house, this being the first time. Our Meetingh. was pretty much thind by it."⁴

"1699-1700. Jan. 24th. The Lt. Gov^r (Stoughton) "calls me wth him to Mr Willards, where out of two papers Mr W^m. Brattle drew up a third for an Accomodation to bring on an Agreeem^t between y^e New Ch. and our Ministers; Mr Colman got his Brethren to subscribe it."⁴

"Jan. 25th. Mr I. Mather, Mr C. Mather, Mr Willard, Mr Wadsworth and S. S. wait on y^e Lt. Gov^r at Mr Coopers, to confer abt y^e Writing drawn up the Evening before: Was some heat: but grew calmer and after Lecture agreed to be present at the Fast w^{ch} is to be observed Jan^y. 31st."⁴

"Jan. 31st. Fast at y^e New Ch. Mr Colman reads y^e *Writing agreed on*. Mr Allin Prays, Mr Colman preaches, prays, blesses. P. M. Mr Willard prays, Mr I. Mather preaches. Mr Cotton Mather prays, Sing y^e 67 psalm *without reading*. Mr Brattle sets Oxford Tune. Mr Mather gives y^e Blessing. His Text was, *Follow peace with all men and Holiness*. Doct. must follow peace so far as it consists wth Holiness. Heb. 12. 14. Mr Colman's Text was Rom. 15. 29. Mr Fisk, Hobart, Belchar and many Ministers and Scholars there. Mr Torrey absent by reason of Sickness and y^e bad wether yesterday. Of y^e Council Lt. Gov^r Mr Russel, Mr Cooke, Col. Hathorne,

Sewall, Addington, Sergeant, (Fore-Seat) Col. Foster, Lynde, Saffin, E^m. Hutchinson, Walley, Townsend, Byfield. Mr Willard prayd G. to pardon all y^e frailties and follies of Ministers and people; and that they might give that Respect to y^e other Chs. y^t was due to y^m tho' were not just of y^r Constitution. Mr Mather in 's Sermon, and Mr Cotton Mather in 's prayer to y^e same purpose. Mr Willard and C. Mather prayd excellently and pathetically for Mr Colman and his Flock. Twas a close dark day." ⁴ [1 *Winthrop's Hist. Vol. I. p. 287.* ² *Palfrey's Hist. Sermon. & Appendix.* ³ *Platform, ch. iv. 4.* ⁴ *Sewall's Journ.* ⁵ *Sewall's Letter Book.*]

4. (D) *Church of Charlestown, now First Church, Boston: when gathered.*

Rev. Mr. Emerson, in his "Historical Sketch" of this Church, represents it (after Mather, Magn. B. I. ch. 5.) to have been embodied Aug. 27, 1630, the day on which its officers were chosen and ordained.¹ And this seems to have been the current opinion a century ago, concerning the date of this church. A Boston minister of that day writes thus: "1730, Aug. 27. I preach'd the Lecture from 2 Pet. 3. 15. '*Account that the long suffering of our Lord is Sale*.'"—N. B. It is y^e day 100 years since the first Church in y^e Town was gather'd at Charlestown. I hope G. enabled me to cry earnestly to him for these Chhes—y^e out Pouring of his Spirit—O that yy Pat^{ce} may be Salvⁿ to us! Lord, make it so by leading us to Repentance."² The evidence relied on for the day assigned in the List for the transaction referred to, (July 30, 1630,) are the following statements of Prince, founded on the authority of a Manuscript History by Governor Bradford, now lost. "1630, July 30. Fryday, the Day of Solemn Prayer and Fasting kept at Charlestown: when Gov. Winthrop, Dep. Gov. Dudley, Mr. Johnson, and the Rev. Mr. Wilson, first enter into Church Covenant."—"Aug. 1. Lord's Day five more join to the Church at Charlestown," &c. &c. "Aug. 2. One of Plymouth writes from Charlestown to his friend at Plymouth,—'The sad News here is, that many are Sick and many are Dead; the Lord in Mercy look upon them: Some are entered into Church Covenant . . . and others 'tis like will add themselves to them daily: the Lord increase them both in Number and Holiness,' &c.'" ³ [1 *Emerson's Hist. p. 11.* ² *Rev. Dr. Sewall's MS. Journ.* ³ *Prince's N. E. Chron. Pt. II. sect. 2.*]

5. (E) *Ordination, the power of; originally vested in the Churches of N. E. and exercised by them.*

Of the ordination of Mr. Wilson, as teacher, &c. Gov. Winthrop gives the following account. "1630, Friday, (Aug.) 27. We of the congregation kept a fast, and chose Mr Wilson our teacher, and Mr Nowell an elder, and Mr Gager and Mr Aspinwall, deacons. We used imposition of hands, but with this protestation by all, that it was only as a sign of election and confirmation, not of any intent that Mr Wilson should renounce his ministry he received in England."¹

By congregation is here to be understood, not the whole worshipping assembly, according to the modern signification of the term; but the communicants, those who were united by church covenant, and were visibly "a congregation of faithful men." In this sense, the word congregation often occurs in writings of that day. The covenant of First Church, Charlestown, for instance, uses it as synonymous with church. (2. also H). And so likewise does this History, in the following, and many other passages. "Mr John Eliot, a member of Boston congregation, and one whom the congregation intended presently to call to the office of teacher, was called to be a teacher to the church at Roxbury; and though Boston laboured all they could, both with the congregation of Roxbury and with Mr Eliot himself, alleging their want of him, and the covenant between them, &c. yet he could not be diverted from accepting the call of Roxbury, November 5, (1632.) So he was dismissed."¹ "1634, October 5.—Mr Lathrop, who had been pastor of a private congregation in London, and for the same kept long time in prison, (upon refusal of the oath *ex officio*) being at Boston upon a sacrament day, after the sermon, &c. desired leave of the congregation, to be present at the administration, &c. but said that he durst not desire to partake in it, because he was not then in order, (being dismissed from his former congregation,) and he thought it not fit to be suddenly admitted into any other, for example sake, and because of the deceitfulness of man's heart. He went to Scituate, being desired to be their pastor."¹ Accordingly it is remarked by Hon. James Savage, in a note to his edition of this History, concerning the term congregation, "a word, which, unless plainly used as a distinction from those in more intimate brotherhood, must always be understood by the reader as signers of the church covenant."³

The power of ordaining its own officers, exercised by this church on the occasion above referred to, was assumed by all the Congregational Churches in New England of that day. And it was claimed for them by the Cambridge Platform in 1648 as their right, on the ground that they who elected church officers, which was the greater work, (and

that in which, together with his acceptance of his choice, "the Essence and Substance of the outward Calling of an ordinary Officer in the Church" consisted,) might much more *ordain* them, which was the less work, and which implied nothing more than "the solemn putting a Man into his Place and Office in the Church, whereunto he had right before by *Election*."⁴ And hence it was, that the churches of that day sometimes ordained their officers *by themselves*, and without the presence of any other churches. This was manifestly the case in this ordination of Mr. Wilson as teacher; and also at his ordination, Nov. 22, 1632, as pastor of the same church; being chosen and ordained, in each instance, on the same day.¹ It was likewise so, apparently, at the ordination of Mr. Symmes of Charlestown, who was unquestionably ordained on the day of choice, Dec. 22, 1634.¹ And at the ordination of Mr. Knowles by the church of Watertown, Dec. 9, 1640, "their *not giving notice thereof* to the neighbouring churches, nor to the magistrates," as had then become customary, furnished matter for special animadversion.¹ And even when the elders of other churches were present on such occasions, they do not appear for several years to have *laid on hands*, (unless by the special invitation of the ordaining church,) or to have taken any other part in the public services, except giving the right hand of fellowship. "In 1660, Mr. Fitch and the greatest part of his church removed to Norwich, [from Saybrook.] Mr. Thomas Buckingham succeeded him in the ministry at Saybrook. A council of ministers and churches assisted at his ordination, but *the imposition of hands* was performed *by the brethren*, as it had been before in the ordination of Mr. Fitch. The council considered it as an irregular proceeding, but the brethren were so tenacious of what they esteemed their *right*, that it could not be prevented without much inconvenience."⁵

The power thus assumed by the churches in ordination at the first settlement of the country, and afterwards asserted as their right by the Platform, appears to have been exercised, from the beginning, agreeably in the main to the provisions of that Instrument, in one or other of the three following ways: viz.

1. By the imposition of the hands of its own officers, whether teaching or ruling elders, or deacons, *in the name of the church*. Mr. Wilson's ordination as pastor of the church of Boston, and Mr. Cotton's, as teacher of the same church, are examples of this mode. 1632, Nov. 22. "A fast was held by the congregation of Boston, and Mr. Wilson, (formerly their teacher) was chosen pastor, and [blank] Oliver a ruling elder, and both were ordained by imposition of hands, first by the teacher, and the two deacons, (*in the name of the congregation*,) upon the elder, and then by the elder and the deacons upon the pastor."¹—"1633, Oct 10. A fast was kept at Boston, and—Mr. Cotton was then chosen teacher of the congregation of Boston, and ordained by imposition of the hands of the *presbytery*, in this manner: First, he was chosen by all the congregation testifying their consent by erection of hands. Then Mr. Wilson, the pastor, demanded of him, if he did accept of that call.—Then the pastor" (a *teaching elder*,) "and the two" (*ruling*) "elders laid their hands upon his head, and the pastor prayed, and then, taking off their hands, laid them on again, and, speaking to him by his name, they did thenceforth design him to the said office, in the name of the Holy Ghost, and did give him the charge of the congregation, and did thereby (as by a sign from God) indue him with the gifts fit for his office; and lastly did bless him. Then the neighbouring ministers, which were present, did, (at the pastor's motion) give him the right hand of fellowship," &c.¹

To this, as one way of ordaining their officers, the churches seem to have adhered for many years. The earliest instance of departure from it that has been observed, was at the ordination of Rev. Mr. Fiske of Braintree, (now Quincy) at which the pastor of a church in the vicinity was admitted to unite in laying on of hands with the officers of the ordaining church. Of this transaction, the following is a copy of Mr. Fiske's own record. "11th. 7th mo. 1672. This was the day of my settlement espousals to this Church and congregation, being selected to the office of a pastor to them. The Churches present by their messengers, were, besides three at Boston, Roxbury, Dorchester and Waymouth. Mr. Eliot prayed and gave the Charge; *Mr. Oxenbridge*" (of First Church, Boston.) "*and the deacons joined in the laying on of hands*; and Mr. Thatcher gave the Right Hand of Fellowship. Dep. Gov. Leveret, Mr. Danforth, Mr. Tinge, and Mr. Stoughton were present."⁷ But what a neighboring minister (agreeably to Platform, in case of a church *without elders*,) was thus allowed to do, *jointly* with the deacons of the church that ordained, came at length through courtesy to be yielded to ministers present *exclusively*, as their own proper right. "Nov. 25, 1696. Mr W^m. Brattle was Ordained at Cambridge. He and Mr. Mather the President preached. 'Twas first ordered y^t Mr. Brattle should not preach; but many being troubled at it, twas afterward altered. Mr. Brattle also *procured y^e Ch. to order y^t Elder Clark should not lay his hand on 's head*, w^h he was ordained; and he refrained accordingly. So y^t Deacon Gill coming home, said he liked all very well, except y^e *Bill of Exclusion*."⁸

2. A second method was, in churches which had no teaching or ruling elders, by the imposition of the hands of *the deacons and brethren*, or of some of the *Brethren* only, "*orderly chosen by the Church thereunto*." The ordination of Rev. John Higginson of

Salem is an instance of this mode. The following account of it, though incomplete, appears to be authentic, carrying evidence on the face of it of being copied originally either from the Records of the Church of Salem, or from other contemporaneous writings. "The day abovesaid" (Aug — 1660, Allen's Biog.) "J Higginson was ordained Pastor with prayer and Fasting and imposition of hands, preaching out of 1 Cor. 3. 7. He y^t plants is nothing and he y^t watereth is nothing but God y^t gives y^e Encreas. *The Church having no Elders then, our honoured brother Major Hawthorne and y^e 2 Deacons imposed hands on y^e Pastor, and then y^e Pastor and the 2 Deacons imposed hands on y^e Ruling Elder: the Elders of y^e foresaid Churches being present, (with many others) Mr. Norton, Teacher of y^e Church of Boston did in y^e name of y^e rest giue y^e right hand of fellowship to both our Elders" (viz. to Mr. Higginson and to the ruling elder then chosen and ordained.) "shewing from gal. 2. 9. *y^t y^e right hand of fellowship* was a *signe* of y^e Communion and help fulnes w^{ch} both Churches and Elders were engaged in one towards another as y^e Case might require."⁹*

The ordination of Mr. Carter, first minister of Woburn, is a celebrated instance of ordination by imposition of the hands of the brethren of the church alone. The following notices of it are from the pen of Johnson, (who was doubtless himself one of the "two persons" he refers to,) and of Gov. Winthrop. "The 22. of the 9 moneth following," (Nov. 22, 1642,) "Mr. Thomas Carter was ordained Pastor, in presence of the like Assembly. Hfter (After) he had exercised in preaching and prayer the greater part of the day, *two persons in the name of the Church* laid their hands upon his head, and said, We ordain thee Thomas Carter to be Pastor unto this Church of Christ; then one of the Elders priest" (present) "*being desired of the Church*, continued in prayer unto the Lord for his more especial assistance of this his servant in his work," &c. &c.¹⁰ "1642. 9. 22. The village at the end of Charlestown bounds, was called Woburn, where they had gathered a church, and this day Mr. Carter was ordained their pastor, with the assistance of the elders of other churches. Some difference there was about his ordination; some advised, in regard they had no elders of their own, nor any members very fit to solemnize such an ordinance, *they would desire some of the elders* of the other churches present to have performed it; but others supposing it might be an occasion of introducing a dependency of churches, &c. and so a presbytery, would not allow it. So it was performed *by one of their own members*, but not so well and orderly as it ought."¹ Other instances of ordination by the brethren of a church are upon record, although they have been very rare in New England. That cited before, of Mr. Wilson at Charlestown, as teacher, was very probably of this description. And Dr. Trumbull relates several that occurred in Connecticut. "Mr. Prudden was installed pastor of the church at Milford, April 8th, 1640, upon a day of solemn fasting and prayer. *Imposition of hands* was performed by Zachariah Whitman, William Fowler, and Edmond Tapp. They were appointed to this service by *the other brethren of the church*. The installation" (ordination? see G,) "was at New Haven; and it seems that *the hanas of the brethren* were imposed in the presence of *Mr. Davenport* and *Mr. Eaton*."⁵ Mr. Fitch was ordained at Saybrook in 1646, and Mr. Buckingham his successor about 1660, in the same way.⁵

3. A third way was by the imposition of the hands of *the elders of other churches present, at the express desire of the church ordaining*. This mode, under certain circumstances, was sanctioned by the Platform. "In such Churches where there are no Elders, and the Church so desire, we see not why Imposition of Hands may not be performed by the Elders of other Churches."⁶ Accordingly, at the ordination of Mr. Shepard, Sen. of Charlestown, the elders of other churches, at the request of that church, which had then but one elder (Rev. Mr. Symmes, pastor,) united with Mr. Symmes in laying on hands. "1659, 2d Moneth, 13 day. Mr. Thomas Shepard was ordained with prayer and fasting unto y^e office of a Teacher to the Church of Christ in Charle Towne, by me Zechariah Symmes Pastor to the same Church, Mr. John Wilson Pastor to the Church of Christ in Boston, and Mr. Richard Mather Teacher to the Church of Christ at Dorchester, at the desire of our Church ioyning with me in laying on of hands upon the aforesaid Mr. Thomas Shepard; and Mr. Norton Teacher to the Church at Boston, in the name of the rest of the messengers of 4 Churches, to witt of Boston, Roxbury, Cambridg, Watertown, giuing unto him the right hand of fellowship."¹¹ Also at the gathering of First Church, Portsmouth, N. H. in 1671, Mr. Joshua Moodey was ordained its pastor in this way, the church, which was then without elders, requesting it. "He that was appointed pastor preached in the morning out of Ezekiel xlviii. ult. After sermon some intermission was made, and, on their meeting again, the pastor, with all those who were to be the beginners of the new church, made their relations, and those who were members of other churches, had their dismissions, and all made their relations, whether members or non-members, and they were approved of by the messengers of churches, and embodied into a church by an explicit covenant. Then the pastor was ordained after the unanimous vote of the church for choice of him and liberty given to all the congregation to object, if they had aught to say. He was ordained by several of the elders at the desire of the church, Mr. Cabot" (Cobbett of Ipswich) "giving him his

charge, and Mr. Wheelwright the right hand of fellowship. Then the pastor ordained Samuel Haines deacon, with imposition of hands and prayer. A psalm was sung and the congregation dismissed by the pastor with a prayer and blessing."¹²

We may here see plainly, whence the present uniform way of performing ordination in New England arose, and how the power originally vested in all Congregational churches, of ordaining respectively their own ministers, came to pass from their hands into those of the ministers of other churches. At first, the pastors of neighboring churches present on such occasions, laid on hands only *at the particular express desire* of the ordaining church. But by degrees, the churches came to give a decided preference to this method of conducting their ordinations, and universally to adopt it. And now, the ordaining church ceasing to make expressly the request above referred to, the pastors of other churches present began to do that *of course*, and as a matter of *right*, which they had formerly done, only as the *agents or instruments* of the ordaining church, and by its own *particular desire*. And although, in the choice of ordaining councils, churches may appear to exert still, in this third way, their ancient power of ordaining their own pastors; yet it is a material abatement of this power, that an equal number of churches and ministers is usually nominated for this purpose by the pastor elect, as by the church over which he is to be ordained. [¹*Winthrop's Hist. by Savage.* ²*Church Records.* ³*Winthrop's Hist. Vol. I. p. 95.* ⁴*Cambridge Platform, ch. ix. 2. 4.* ⁵*Trumbull's Conn. Vol. I. ch. 13.* ⁶*Platform, ch. ix.* ⁷*Whitney's Hist. of Quincy, p. 35.* ⁸*Sewall's Journ.* ⁹*MSS. of William Gibbs, Esq.* ¹⁰*W. W. Prov. B. II. ch. 22.* ¹¹*Church Records, p. 11.* ¹²*Alden's Acct. of Rel. Soc. in Portsmouth, p. 10.*]

6. (F)

Charlestown Oak.

The tree, under the shadow of which the first settlers of Charlestown and Boston met for public worship, and heard "Mr. Wilson and Mr. Phillips preach many a good sermon,"¹ was, not improbably, the same as that referred to nearly a century after, in the following quotation. "1719, July 28. 3. I ride to Cambridge with Mr. Chambers in his Calash — July 31. Court adjourns sine die. Aug. 1. I come home with Mr. Tylle in Hancock's Calash. — Examined and signed Mr. Marret's Bill of Cost under *Charlestown Oake.*"² [¹*See Francis's Hist. of Watertown, p. 13.* ²*Sewall's Journ.*]

MR. WILSON.

7. (G)

Reordination anciently practised in New England.

As the first ministers of New England had all received ordination from the bishops in the mother country, it has been supposed that they were not *ordained* anew, at their resettlement in the ministry here, but only *installed*, or solemnly inducted into office. But it is certain, that in this their induction, imposition of hands, the distinctive ceremony of ordination, was used; and although it was declared in this instance of Mr. Wilson, (see E.) to have been employed, "*only as a sign of election and confirmation;*" yet this, it is presumed, was as much, generally speaking, as our early ancestors ever intended by ordination in any subsequent case. The defenders of Episcopacy regarded ordination, as conveying spiritual power and authority in the Church, a right to exercise the sacred office, an indelible character. Saith judicious (Richard) Hooker, the great champion of the Church of England, "There are in a Minister of God these four things to be considered, his *Ordination*, which *giveth him power* to meddle with things sacred," &c. &c. And concerning this power conveyed by ordination, he elsewhere observes, that in those who have duly and lawfully received it, it is "not amiss both termed a kind of mark or Character, and acknowledged to be indeleble. Ministerial power is a mark of separation, because it severeth them that have it from other men, and maketh them a special *order* consecrated unto the service of the most High, in things wherewith others may not meddle. — They which have once received this power, may not think to put it off and on, like a Cloak, as the weather serveth, to take it, reject and resume it as oft as themselves list; of which prophane and impious contempt these later times have yielded, as of all other kinds of Iniquity and Apostasie, strange examples: but let them know which put their hands unto this Plough, that once consecrated unto God, they are made his peculiar Inheritance forever. Suspensions may stop, and degradations utterly cut off the use or exercise of Power before given; but voluntarily it is not in the power of man to separate and pull asunder what God by his Authority coupleth. So that although there may be through mis-desert degradation, as there may be cause of just separation after Matrimony; yet if (as sometimes it doth) restitution to former dignity, or reconciliation after breach doth happen, neither doth the one or the other ever iterate the first knot"¹ The sentiment here maintained concerning the conveyance of the right and power of the sacred office by ordination, was not improbably held by a few of the early ministers of New England, being advanced by Mr. Wilson at the ordination of Mr. Cotton,

as teacher of the church of Boston, (see account of, E). But the great majority of them seem to have been of the opinion, that it was not *ordination* that gave a man right to exercise the ministerial function, but his *election* by the church, and his *acceptance* of their choice; and that as to *ordination*, it was but "*an approbation of the Officer, and solemn settling and confirmation of him in his Office, by Prayer and laying on of hands.*"² These principles were incorporated into the Cambridge Platform, 1648. The framers of that instrument define ordination to be "the solemn putting a Man into his Place and Office in the Church, whereunto he had right before by *Election*,"³ &c. &c. And hence they conclude, "He that is clearly loosed from his Office-Relation unto the Church whereof he was a Minister, cannot be looked at as an Officer, nor perform any Act of Office in any other Church, unless he be again orderly called unto Office; which when it shall be, we know nothing to hinder, but Imposition of Hands also in his Ordination ought to be used towards him again."³ And entirely consonant with these principles was the practice of our ancestors, both before the Platform was drawn up and agreed upon, and for a number of years after. Mr. Wilson had been ordained, and had had a pastoral charge, in England. But having withdrawn from his people there, he seems to have been acknowledged by those who accompanied him to this country, merely as a minister or preacher of the Word, not as a teaching elder in the church, or as competent to the discharge of the peculiar duties of that relation, till his election as teacher of the church at Charlestown. Then they ordained him anew by imposition of hands: and when, November 22, 1632, he was chosen pastor of the same church, then removed to Boston, hands were imposed on him again, and he is expressly said to have been ordained.⁴ And so it was in a multitude of other instances. Rev. Messrs. Skelton the pastor, and Higginson the teacher of the church of Salem, were both ordained by imposition of hands at their election to their offices, Aug. 6, 1629, though they had both been ordained, and had had the cure of souls in the mother country.⁵ Mr. Cotton, who had been settled at Boston in Lincolnshire, Eng., thought himself in his passage to this country incompetent to baptize his infant son, born at sea, "1. because they had no settled congregation (church) there; 2. because a minister hath no power to give the seals *but in his own congregation*:" and was *ordained* shortly after his arrival here, as teacher of the church of Boston.⁶ Messrs. Bulkely and Jones likewise, of Concord, Tompson of Braintree (now Quincy,) Rogers of Rowley, and Norris of Salem, had all been ordained clergymen in England. And yet when they came to be inducted into office in their respective churches in this country, they are said expressly to have been, not *installed*, but *ORDAINED*.⁶ And the same was the practice of our fathers, for many years, it is believed, as to ministers, who having been ordained in this country, and then dismissed from their respective churches, were afterwards called to office in others. Such too, at their induction into office, were ordained with imposition of hands, as at the first, and not *installed*, as the term is now understood. Of this fact, the following testimony is adduced, relative to Rev. Mr. Thomas Thacher, first pastor of the Old South Church, Boston, who had previously been settled at Weymouth. "16. 12. 1669," (i. e. Feb. 16, 1669-70,) "Mr. Thomas Thacher was *ordained* Pastor to y^e 3d. Church in Boston, and Mr. Rainsford, Ruling Elder."⁷ To this may be added another testimony from Dr. Trumbull's History of Connecticut, concerning Mr. Roger Newton, first minister of Farmington, who removed from there, "and was *installed* at Milford, Aug. 22, 1660. *Hands were imposed at his installation* by Zechariah Whitman, ruling elder, deacon John Fletcher, and Robert Treat, who were appointed to that service by the brotherhood."⁸ It is true, that Dr. Trumbull, in speaking of this transaction, calls it an *installation*, even as Dr. Mather observes of the above Mr. Thacher, that he was *installed*.⁹ But herein they both evidently use the language of their times, when opinions and customs in regard to this subject had confessedly much altered. In reality, and in the view of contemporaries, both Mr. Thacher and Mr. Newton were undoubtedly *reordained*. And it may be reasonably questioned, whether a clear, indisputable instance of an *installation*, as a distinct mode of induction into the pastoral office from *ordination*, can be produced in New England, till after the arrival here of several of the ministers, who had been ejected from their cures in England by the Act for Uniformity in 1662, (and who, it is believed, first gave currency in this country to the custom of installation, and the opinion upon which it is founded;) and but very few, if any, till after the dissolution of the government under the Colony Charter in 1686. See more on this subject under Mr. Morton of Charlestown, and Mr. John Bailey, Watertown.

Still it is said, that when hands were imposed on Mr. Wilson, it was "with this protestation by all, that it was only as a *sign of election and confirmation*, not of any intent that Mr. Wilson *should renounce his ministry* he received in England."⁴ To some, this declaration may seem inconsistent with a design in its authors to *reordain* Mr. Wilson. And it would indeed be so, had our fathers regarded ordination, and the *indelible character* claimed to be conveyed by it to the clergy, in the same light, as did the great advocates for conformity in England. But with the different sentiments on this subject, which they appear then to have generally (though not, perhaps, universally) entertained, and

which they afterwards in the Platform openly avowed, they might consistently *reordain* Mr. Wilson here, without disowning, or intending to disparage the ordination which he had received, and the ministry which he had exercised, previously to his coming hither. This celebrated protestation therefore was designed, it is humbly conceived, not as a denial, on the part of those who made it, of an intention to ordain Mr. Wilson anew, according to their views of this ceremony, but as a preventive of those reproaches and inconveniences, which they foresaw they might otherwise incur, by seeming to strangers, in laying hands on Mr. Wilson, to deny the ordination which he had received in England from the bishop, and the validity of his consequent ministrations there. At that time, the Brownists in England asserted the Established Church to be no Church of Christ, and her ministers to be no ministers of his. They maintained that her discipline was Popish and Antichristian, and her ordinations invalid; and refused all communion with her in Sacraments, or in hearing the Word.¹⁰ The Puritans, on the contrary, generally speaking, owned the Church of England to be a true church.¹⁰ They acknowledged the validity of her public ministrations, and continued to live, while they might, within the pale of her establishment. Their ministers had been ordained by her bishops; and they officiated, unless permission were denied them, in her parochial churches. And notwithstanding their persuasion of her departure from the simplicity of the gospel in her discipline, and their grievous sufferings for their conscientious nonconformity to some of her ceremonies; yet cherishing a lingering hope of her reformation in these respects, they were averse to separating from her themselves, while it should be possible to avoid it, and wrote against the Brownists for doing so.¹¹ Of this latter description of nonconformists, the Puritans, was the great body of the fathers of the Massachusetts and Connecticut colonies, and especially the first settlers of "the Bay." These, after they had embarked for this country in 1630, drew up their celebrated "Humble Request—to the rest of their brethren, in and of the Church of England, *for—the removal of suspicions and misconstructions of their intentions.*"¹² And the same end they very probably designed to answer, by the protestation above referred to, at the ordination of Mr. Wilson. They apprehended, it may be reasonably supposed, that they might grieve their friends in the Church of England, or give occasion of reproach to their enemies, as affording evidence, by this transaction, that they were Brownists or rigid Separatists, who now that they were beyond the reach of the secular power of the bishops, openly disowned the ordination which their ministers had received from them in England, as nugatory or unlawful. To prevent therefore such *suspicious and misconstruction of their intentions*, they took this opportunity of declaring to the world, that imposition of hands on Mr. Wilson was not designed as a token of his renouncing the ministry which he had received in England, as being invalid or without Scripture warrant; but only as a sign of his election to the pastoral office in this country, and of his re-establishment in it. Still it is evident, that they did not consider his ordination in England, though valid, as superseding the necessity of repeating the ceremony, now that he was about to engage anew in the work of the ministry here. In their using imposition of hands, in setting him apart to the office to which he had been chosen, was plainly implied the contrary. And though they protested that they used it, "*only as a sign of election and confirmation;*" yet, (agreeably to what was afterward declared in the Platform,) this was as much probably as any, or at least most of them, intended, in any ordination whatever. [*Eccl. Polity, B. V. § 80, 77.* ² *Hooker's (Thomas) Survey, Pt. II ch. 2.* ³ *Platform, ch. 9.* ⁴ *Winthrop's Hist. Prince's N. E. Chron. Pt. II. 1.* ⁶ *Winthrop's Hist. Vol. I. p. 114, 217, 323, 324, 329.* ⁷ *Mem. in Records of 1st Chh. Roxbury.* ⁸ *Trumbull's Hist. of Conn. B. I. ch. 13.* ⁹ *Mather's Magn. B. III. ch. 21.* ¹⁰ *Neal's Hist. of Pur. Vol. I. ch. 6. Vol. II. ch. 1.* ¹¹ *Prince's N. E. Chron. Pt. II. sect. 2. pref.* ¹² *Hubbard's Hist. of N. E. p. 126.]*

FIRST CHURCH.

8. (H)

Church Records, Vol. I.

The Records of this Church are, it is believed, the only records in existence of any church in the County of Middlesex formed as early as the seventeenth century, which have been kept in regular, and (in the main) unbroken series from the beginning, except the records of the Church of Lexington, gathered 1696. The Church of South Reading, (formerly First Church, Reading,) gathered 1645, has some very ancient records, but they are not entire; nor do they reach quite back to its foundation.

This precious relic of antiquity is a small quarto volume of 386 pages, of which 381 are numbered. Of these, the first 357 pages are occupied by the Title, Table of Contents, Covenants, Admissions to the Church, Owners of the Covenant, Baptisms, and Marriages solemnized by Mr. Morton. The remaining pages, commencing with the last page, (the book being inverted,) are appropriated to recording Church votes, censures, the choice and ordinations of Church officers, (as pastors and deacons,) &c. though several of the last named matters of record are inserted among the Admissions.

Subjoined are copies or accounts of some interesting matters of record, contained in this venerable volume.

I. THE TITLE.

"The Book that belongs unto the Church of God in Charltowne: which Church was gathered, and did enter into Church Covenant the 2d. day of the 9th. month 1632."—*Elder Green, 1st page of blank leaf at the beginning.*

II. "THE CONTENTS.

"1631. The names of those who did Enter into y ^e Covenant first,	p. 1.
"The Covenant to pticular psons for their Consent, when they are to be admitted	2
"1632. Names of psons admitted	3
"1632. Names of the Baptized	201
"(1665?) Names of y ^e Baptized as have publicly renewed Covenant with God } & this Church, yet not taken into Comunion in y ^e Lord's Supper }	101
"1677. Names of such as have been admitted into this Church, but not unto full Comunion }	179
"1658. Church Censures & Votes past in Weigty" (Weighty) } other end of "Cases by this Church of Christ at Charles Town } y ^e book.	
"1687. Names of psons Married by y ^e minister	283."

Mr. Morton, 1st page of blank leaf at beginning.

The above Table of Contents is in the hand writing of Mr. Morton, who was the first and the only minister that recorded marriages in this book. Before his day, ministers in this country were not authorized to solemnize marriages. It is remarkable, that he should have prefixed the date "1631" to the two first articles of record, when, according to the title of the book just above it, the Church was not gathered till 1632.

III. "THE NAMES OF THOSE WHO DID ENTER INTO THE COVENANT FIRST.

<p>"Increase, Parnel, Nowell. "Tho: Christian, Beecher. "Abra: Grace, Palmer. "Ralph, Jone, Sprague. "Edward, Sarah, Convers. "Nicholas, Amy, Stowers. "Ezek: Susan, Richeson. "(Henery?) Elizabeth, Harwood. "Robert, Jone, Hale. "Geo: Margerit, Hucheson. "Tho: Elizab: James. "William, Ann: Frothingam. "Ralph, Alice, Mousall. "Rice, Arrolld, Cole. "Richard, Mary, Sprague. "John, Bethiah, Haule. "William Dade. "Thomas Minor. "Thomas Squire.</p>	<p><i>The forme of the Covenant.</i></p> <p>"In the Name of o^r Lord God, and in obedience to his holy will and divine ordinances.</p> <p>"Wee whose names are heer written Beeing by his most wise and good providence brought together, and desirous to unite o^r selus into one Congregation or Church, under o^r Lord Jesus Christ our Head: In such sort as becometh all those whom he hath Redeemed and Sanctified unto himselfe, Doe heer Sollemnly and Religeously as in his most holy presence, Promise and bynde o^r selus to walke in all o^r wayes according to the Rules of the Gospell, and in all sinceer conformity to his holy Ordinances; and in mutuall Love and Respect each to other: so near as God shall give us grace."</p>
<p>"These were dismissed from Boston Church the 14th of the eaight moneth 1632."</p>	

Page 1st.

IV. ADMISSIONS.

Among the Admissions to this church recorded in this book, are those of almost all its ministers before Mr. Paine, ordained in 1787, (when a new volume had been substituted); and also of many others, both clergymen and laymen, who were men of eminence in their day. The admissions of its ministers, and also of a few other persons, have been thought worthy of transcription.

1632. 9 mo: 2 day (Nov. 2). Mr. Thomas James, the first pastor, with his wife Elizabeth, and 33 others, dismissed from First Church, Boston, entered into Church Covenant.

1634. "10 mo: day 6. Mr. Zacharias Symms and Sarah his wife" were admitted.
 1635. "6: mo: day 30. Mr. Peeter Hubberd was" &c. Rev. Peter Hobart doubtless, afterward of Hingham.
 1637. "9 mo: day 6. John Harvord and Anna Harvord his wiffe with Robert Cuttler were admitted."
 1639. "10 mo: day 22. (Dec. 22.) Thomas Allen: and Jane Smith: were admitted."
 1641. "3d mo: day 22. John Allen, Richard Russell: and Maud Russell: admitted."
 1656. 1st mo: day 9. "Samuel Nowell" &c. &c. admitted.
 1658. "8 Month day 31. Mr. Thomas Shepard by a Dismis. from Church of Cam: admitted."
 1660. "2d Month: Day 29:—Benjamin Bunker" (Minister of Malden) admitted.
 1666-7. "11. 6. (Jan. 6, 1667) Goodman Abraham Smith admitted."
 " & Goodwife Hannah Hurry admitted."
 1668. March 29. "Mr. James Russell" "admitted into full Communion."
 "Mrs. Mabel Russell his wife (Gov. Haines his daughter.)"
 1669. Oct. 24. "Rd. Mr. Thomas Thatcher { by a Lt. of Dismission from y^e St-h C.
 { (South Chh.) in Boston."
 1676. "Aprill 16. Mr. Daniel Russell, (son of y^e worshipfull Richard Russell)" adm'd.
 His death is noticed in the Hobart Manuscripts as follows:—
 1678-9. "Jan. 4. Mr. Daniell Russell preacher at Charles-
 towne dyed."
 1676. "June 11. Mr. John Phillips" admitted.
 1687. "6. 21. Nicholas Morton (my Nephew):" Gr. H. C. 1686.
 1723-4. Feb. 2d. "Rev. D. (Dominus) Hull Abbot, by letter Dismiss. fr. Chh. of
 (Tanten?)" admitted.
 1727. Dec. 31. "Simon Bradstreet, my Son" (Minister of Marblehead) admitted.
 1739. "Sept. 24. Rev. D. (Dominus) Prentice Admitted into Comunion wth us."

Subjoined is the sum of admissions to full communion in this church down to the year 1768, as recorded in this first volume of its records. The occasional omission of given names in the records, or the occurrence of such as *Faintnot*, *Suretrust*, *Gardy*, *Manes*, *Menry*, *Randoll*, *Shippy*, has rendered it impossible, in a few instances, to determine with certainty the sex of the members referred to.

Aggregate of Admissions.

<i>Recorded by</i>	<i>Years.</i>	<i>Males.</i>	<i>Females.</i>	<i>Uncertain.</i>	<i>Total.</i>
The Ruling Elder	from 1632 to 1656,	136	189	9	334
Mr. Symmes,	" 1658 " 1660,	8	11	1	20
Mr. Shepard, sen.	" 1660 " 1677,	54	112	0	166
Mr. Shepard, jun.	" 1680 " 1685,	20	40	0	60
Mr. Morton,	" 1686 " 1697,	27	41	1	69
Mr. Bradstreet,	" 1698 " 1731,	141	351	0	492
Mr. Abbot,	" 1731 " 1768,	128	305	2	435
		514	1,049	13	1,576

The largest number of admissions in any one year, recorded in this ancient volume, was in 1741, the period of the revivals in the time of Whitfield. In that year, 66 persons were admitted. In 1639, there were 38 admissions; in 1652, 30 admissions; in 1714, 25 admissions; and in 1728, the year after "the Great Earthquake," Oct. 29, 1727, there were 65 admissions. During the same year, (viz. 1728) a corresponding increased attention to religion, and extraordinary additions to the churches, were observable very generally throughout New England. On the other hand, in 1649, 1651, 1653, 1654, 1663, and 1693, no additions to First Church, Charlestown, are found upon record.

Before 1663, all admissions to this church were understood to be admissions to all the privileges of church members. But the adoption by the church that year, of the Result of the Synod of 1662 respecting Baptism, &c. led to a threefold distinction of its members in the subsequent arrangements of its Records: viz.

1. "Persons admitted into full Communion."
2. "The names of such Children of the Covenant as have publickly renew'd their Covenant wth God and this Church, yet not taken unto Communion in y^e L^{ds}. Supp."—p. 101.
3. "The names of such persons as have been admitted into this Chnrch, but not unto full Communion."—p. 179.

By the second distinction, persons appear to have been intended, who having in infancy been offered in baptism by their parents, being church members, were considered as virtually members of the church themselves, and subject to its inspection and discipline;

and who owning the covenant at mature age, were admitted to the privilege of baptism for their children, but not as yet to the Lord's Table.

By the third distinction, all other persons were apparently denoted, who owning the covenant, were taken under the watch and discipline of the church, and obtained in it the privilege of baptism for themselves and their children, but did not commune in the Lord's supper.

Apparently however, both these distinctions were sometimes confounded in recording, especially by Mr. Morton; and his successors, Rev. Messrs. Bradstreet and Abbot, recorded the names of persons of both descriptions, without discrimination, under the common title of "Renewers of the Covenant."

V. BAPTISMS.

The following is a copy of a memorandum respecting the number of baptisms in this church, entered at the close of the book, p. 381, apparently by Mr. Abbot.

"Memorandum, taken 21 Aug. 1771.

"The Rev. Mr. Gordon who came from London, came to visit me on the day aboves^d. and borrowed the Ch. Books, that he might find by the Baptisms, the Proportion of Males to Females, that had been born among us. And upon search he found them *equal* from the Year 1632, wⁿ the Old Book was begun. And from that Year to the ps^t year 1771 according to his Calculation there were 2889 males, and 2889 females baptized. N. B. he found a Chasm in the Records, wherein no Entries were made of the Childrⁿ Baptiz'd for 17 years.—This Acc^t he gave me, when he return'd the Books unto me."

Subjoined is the result of an enumeration by the writer of this article, of the baptisms recorded in the "Old Book" alone: premising, that the occurrence in the records of unusual given names has sometimes left the sex of the persons baptized undetermined; and that the occasional omission both of names and of numbers has in a few other instances made it uncertain how many were baptized. In cases of the latter description, the smallest number possible, under the circumstances given, has been assumed as the true one.

Sum of Baptisms.

<i>Recorded by</i>	<i>Years.</i>	<i>Males.</i>	<i>Females.</i>	<i>Unc. No.</i>	<i>Unc. Sex.</i>	<i>Total.</i>	<i>Infants.</i>	<i>Adults.</i>
The Ruling Elder from	1633 to 1642,	81	82	0	0	163	163	0
Mr. Symmes,	" 1658 " 1663,	5	6	5	5	16	16	0
Mr. Shepard, sen.	" 1659 " 1677,	301	274	0	0	575	569	6
Mr. Shepard, jun.	" 1680 " 1685,	135	149	14	14	298	286	12
Mr. Morton,	" 1686 " 1697,	285	338	0	0	623	562	61
Mr. Bradstreet,	" 1698 " 1731,	952	944	0	0	1,896	1,792	104
Mr. Abbot,	" 1731 " 1768,	1,093	1,075	0	5	2,173	2,132	41
Total recorded during 135 years,		2,852	2,868	19	24	5,744	5,520	224

In the above schedule of baptisms, all have been reckoned among adults, who are noticed expressly as being "young men," wives, widows, persons of 14 years old and upwards, or whose names are given, alone, without the names of their parents, as well as those who are expressly called, adults. All are accounted as "Infants," who are said to be the sons or daughters or children of such, or of such parents; both those whose age is stated to be less than 14, and those whose age is not mentioned, and who constitute more than nineteen-twentieths of the whole. The earliest adult baptism recorded in this ancient volume, that has been observed, was in 1673.

[To be continued.]

BRIEF HISTORY OF THE UNIVERSITY OF NASHVILLE, TENNESSEE.

DAVIDSON ACADEMY was incorporated by the General Assembly of North Carolina, December 29, 1785. It was endowed by the State with 240 acres of land, lying immediately adjacent to the then southern boundary of the town of Nashville. Much of it is now included within the compactly built and most beautiful portions of the city. This land, with the exception of about eight acres reserved for the site of the academy, and since called the *College Square*, was sold at auction, in small lots, in 1803. The total amount, ultimately

received by the institution from both the rents and sale of its land, does not appear to have exceeded twenty thousand dollars. It must be recollected, however, that the town then contained a population of only about 400—that the Legislature never met there until the year 1812—and that the first steamboat arrived in the spring of 1818.

CUMBERLAND COLLEGE was incorporated by the Legislature of Tennessee, September 11, 1806. And in it were merged the name and property and rights of Davidson Academy. This change was effected at the request of the trustees of the latter, in consequence of a previous grant by Congress of one hundred thousand acres of land for the establishment of two colleges, one in East, and the other in West Tennessee.

The first building was commenced in 1805 by the academy, and completed in 1808 by the college, at a cost of \$12,240. It was 70 feet long by 47½ wide, three stories high, of brick. No other building of any description was attempted until 1823. And nearly all the important additions have been made since 1825.

The college was opened for the reception of students in the autumn of 1809. The Faculty consisted of Dr. James Priestly, President, (salary \$1,600,) Rev. William Hume, Professor of Languages, (salary \$1,000,) and Mr. George Martin, Teacher of the Grammar School, (salary \$750.) These gentlemen, it is understood, were eminently qualified for their respective stations. The college continued in successful operation seven years—or until October, 1816. Its doors were then closed from the sheer want of funds to sustain it any longer. Its revival was attempted in November, 1820, under the auspices of its former distinguished and respected president: but his lamented death, on the 6th of February following, again prostrated the hopes and efforts of its friends. Nineteen of the students were admitted, in course, to the first degree in the arts, during the above period of seven years.

In 1823, the Rev. Philip Lindsley, D. D., Vice-President of the College of New Jersey, and, at the time, President elect of that institution, was invited to the presidency of Cumberland College. He had declined a similar overture in 1822. After visiting Nashville, however, he consented in May, 1824, to accept the proffered charge, and to remove thither with his family in the following autumn. He arrived accordingly, December 24, 1824. The college had been duly opened in November, under the care of a professor and tutor, who happened to be seasonably present. There were, at this time, twenty-nine students. Of the old library, there were on hand about one hundred volumes. Of the apparatus, there remained only a pair of globes and a damaged air pump. During the previous summer, however, the president elect had remitted to London the sum of six thousand dollars, furnished by the trustees, for the purchase of a philosophical apparatus; and he had ordered about fifteen hundred dollars' worth of books for the college library. One professor and two tutors—none of them over twenty-two years of age—with the president, composed the faculty.

Thus re-commenced the operations of Cumberland College, at the close of 1824; and after an interruption of eight years; for the brief three months already noticed, need hardly be taken into the account. No grammar school or preparatory department has since been connected with the college. This fact will account in part for the comparatively small number of its students. In most other south-western colleges, it is notorious that the mere *school boys*, in the preparatory department, furnish from one-half to nine-tenths of the names which are annually paraded upon their catalogues. The writer of this article has now before him the catalogue of a western college, (published in June last,) of very considerable pretensions too, exhibiting a list of 227 names—while only ten of them belong to the college classes.

THE UNIVERSITY OF NASHVILLE became the legal style and title of the college, by an act of the Legislature, November 27, 1826. This mere nominal change was made chiefly to distinguish it from another Cumberland College then recently established in Kentucky.

The first commencement, under the new organization, took place October 4, 1826—when a class of ten were graduated. A like celebration has been

witnessed on the first Wednesday of October in each successive year. The number of graduates, from 1826 to 1839 inclusive, is precisely two hundred,—exclusive of those who have been presented with honorary degrees. The total number of *new* students matriculated, or admitted into the college, since its resuscitation in 1824, is 688. Of these, then, only 200, or less than one-third, have attained the baccalaureate. The reason is, that comparatively few young men can be induced to remain long enough at college to complete the course of study prescribed for graduation. They can be manufactured into lawyers, doctors, preachers, politicians, editors, and *statesmen*, in less than half the time required to become bachelors of arts at this institution. The number of undergraduates has varied, from 50 to 125, in different years. The present number (i. e. actually on the ground and attending the regular college exercises) is one hundred. The faculty now consists of a president, four professors of great experience, learning and ability, and two tutors.

This is believed to be the first college in the Union, which ventured utterly to discard the old system of honorary premiums and distinctions, as incentives to industry and scholarship. No college honors have been awarded during a period of fifteen years—or since 1824. A week or more, at the close of each session or half year, is devoted to the public examination of the several classes: and every body forms and expresses whatever opinion he pleases of the merits or demerits of individuals. The faculty praise none—name none—pass the best *sub silentio*—and leave them to the spontaneous verdict of the public or of their peers. The *deficient* are turned back—or are not permitted to advance with their class—or are advised to go home.

In the three public libraries, there are altogether about 7,500 volumes. Or, to be more particular,

The University Library contains	3,300 volumes.
Agatheridan Society Library contains	2,353 "
Erosophian Society Library contains	2,340 "
Ordered by the two last, and daily expected,	500 "
	<hr/>
	8,493 volumes.

The present buildings are,

1. Cumberland Hall—being the old college enlarged. It is 180 feet long—with an average width of 49 feet. It is three stories high—contains 44 lodging rooms for students; a chapel 47 feet by 38½ in the clear and two stories high; and two rooms or halls in the third story over the chapel, appropriated to the literary societies.

2. The Laboratory—90 feet by 37½—one story—with convenient rooms and fixtures for chemical lectures and experiments.

3. Steward's House and Refectory—56 feet by 42—two stories.

4. East Wing—a new edifice, just completed—76 feet by 45½—three stories high. It contains twelve lodging rooms for students, and six large rooms for lectures, library and apparatus.

The above are upon the *college square* or campus; and are all of brick, with stone foundations or basements. They have cost, together with the walls of stone and brick around the campus, about seventy thousand dollars. The ground may be worth fifteen thousand.

5. At a distance of a few hundred yards, is another lot of about 31 acres owned by the university and purchased in 1826—upon which has been erected a house for the president—55 feet by 43½—with a kitchen and offices in the rear, of 46½ feet long by 21 wide—the whole of brick and two stories high. This property is worth about twenty thousand dollars.

It would be difficult to specify the cost or present value of the philosophical and chemical apparatus, mineralogical cabinet, collections in natural history, libraries, &c. &c.

The university has never possessed any productive fund, until the present year. It has, within a few months, received from the sale of lands, the sum of

thirty-four thousand dollars—which is loaned to two of the banks in Nashville at six per cent., payable semi-annually. Thirty thousand dollars are still due from the purchasers of the college land—and about seven thousand acres remain unsold.

There are two vacations in the year, consisting of five and a half weeks each. The first begins on the day after commencement; and the second on the first Wednesday in April. There are also two *sessions* or terms, of twenty weeks each. The winter session commences about the middle of November, and the summer session about the middle of May.

The following table exhibits the number of students actually present during each college session since 1825.

Total number of students during		Winter Session of		1825-26,	69
Do.	do.	Summer	"	1826,	74
Do.	do.	Winter	"	1826-27,	81
Do.	do.	Summer	"	1827,	92
Do.	do.	Winter	"	1827-28,	78
Do.	do.	Summer	"	1828,	66
Do.	do.	Winter	"	1828-29,	51
Do.	do.	Summer	"	1829,	45
Do.	do.	Winter	"	1829-30,	58
Do.	do.	Summer	"	1830,	73
Do.	do.	Winter	"	1830-31,	90
Do.	do.	Summer	"	1831,	97
Do.	do.	Winter	"	1831-32,	77
Do.	do.	Summer	"	1832,	64
Do.	do.	Winter	"	1832-33,	57
Do.	do.	Summer	"	1833,	72
Do.	do.	Winter	"	1833-34,	79
Do.	do.	Summer	"	1834,	83
Do.	do.	Winter	"	1834-35,	105
Do.	do.	Summer	"	1835,	99
Do.	do.	Winter	"	1835-36,	111
Do.	do.	Summer	"	1836,	126
Do.	do.	Winter	"	1836-37,	121
Do.	do.	Summer	"	1837,	103
Do.	do.	Winter	"	1837-38,	88
Do.	do.	Summer	"	1838,	72
Do.	do.	Winter	"	1838-39,	78
Do.	do.	Summer	"	1839,	100

The numbers graduated in different years are given below.

Year.	No.	Year.	No.
1826,	10	1836,	18
1827,	12	1837,	12
1828,	16	1838,	20
1829,	7	1839,	21
1830,	8		
1831,	22		201
1832,	9	Add previous graduates, .	19
1833,	16		
1834,	10	Total Alumni,	220, ex-
1835,	20	clusive of honorary graduates.	

A BRIEF ACCOUNT OF THE EARLY PHYSICIANS AND OF THE MEDICAL SOCIETY OF RHODE ISLAND.

[By USHER PARSONS, M. D., President of the Society.]

CONCERNING the medical profession in Rhode Island from its settlement in 1636, to 1700, very little information can now be obtained. The names of such physicians as extensive inquiry has enabled me to collect, will however be mentioned, with the hope that it may lead to the discovery of others.

I will commence by observing that the first physician in New England was Dr. Samuel Fuller of Plymouth, a pilgrim in the Mayflower in 1620. He was occasionally called to Salem, Charlestown and Dorchester, to prescribe for the sick. He died of a prevailing fever in 1633. The reason for mentioning him here will appear presently.

In 1631 Dr. John Clark arrived in Boston, where he resided till 1638. He then removed to Portsmouth, on the north end of Rhode Island, and in the year following to Newport. He afterwards went to England, where he united with Roger Williams to procure the revocation of Coddington's commission as governor of the Islands in Narragansett bay. Williams returned with the revocation, but Clark remained in London twelve years, in the practice of his profession; in which time he procured the present charter of Rhode Island. After returning to Newport, he officiated as pastor of the First Baptist church, and also practised physic until his death, which occurred April 20, 1676, in the 68th year of his age.

The records of the Island show, that in 1641, Robert Jeffreys was "authorized to exercise the functions of chirurgerie." He first settled in Portsmouth, but soon removed to Newport. He returned to England in the time of Charles the Second.

In 1646 there was a French doctor in Newport, as appears by a journal kept by one of his patients, Peter Easton.

About the year 1687, Dr. Samuel Ayrolt came to Rhode Island from Rochelle, with many other French Protestants, after the revocation of the edict of Nantz, and resided many years in Newport.

In 1665, Dr. Gilbert Updike, a German, settled in Narragansett, and married the daughter of Richard Smith, who built the first English house in that district. He had three out of four sons killed in the Swamp battle by Indians. The descendants of the surviving son are numerous and very respectable.

These are all the names of physicians found in the south part of the State prior to 1700. There were however some female practitioners here, as elsewhere in the colony, the practice of obstetrics being confined exclusively to them till after 1752. Among these was Mary Mowry, who died in Jamestown 1720, aged 79 years. According to Quaker records she was in high repute; and among the Indians, her medicines were preferred to others in all complaints.

In the north part of the State, no names of physicians are mentioned in history, or in the records of Providence, as I can learn, before 1700, and it appears by a letter of Roger Williams to his friend Winthrop, then at New London, dated twelve years after the settlement of Providence, and in which he thanks him for sending him some advice and medicines, that in the sickness of himself or family, he depended on his own skill, and on some medical books in his possession. The number of inhabitants capable of bearing arms at this time (1648) was only one hundred—and a population so small and isolated, could hardly increase to such an extent, for many years, as to make it expedient to invite a physician, had there been one ready, to settle among them; especially as there was an eminent one in Newport, who could be brought by water in a few hours, and who needed all the patronage that both places could give, for his support. It appears too, that in 1663, the inhabitants of Seekonk, only two

or three miles from Providence, felt the want of a physician, and voted in town meeting, to send a letter to Dr. Samuel Fuller of Plymouth, inviting him to come and settle among them. It was also voted that his mother, who I take to be the widow of Dr. Fuller, the pilgrim, before mentioned, be sent to, "to see if she be willing to come and dwell amongst us, to attend on the offices of a midwife, to answer the town's necessity, which at present is great." If there had been a physician at the time in Providence, only two miles distant, the people of Seekonk would not have felt the urgent necessity of sending to Plymouth for one; and having obtained one, there was no further occasion for Providence people to employ one from Newport, or to settle one of their own. If the population of both Providence and Seekonk increased considerably between 1663 and 1676, it was at the latter period diminished greatly again, by the burning of seventy houses, and putting the occupants to flight, many of whom became permanent residents of Newport. And as a physician was settled in Seekonk as early as 1680,* and as Providence recovered slowly from the fire, it is probable that many years elapsed after 1676, before a physician was settled in the town. Be this as it may, diligent inquiry has found no physician settled in Providence before 1700.

After the year 1700, the history of the profession in Rhode Island becomes better known. The town of *Newport* at that time was more populous, than any other town of the State, or of New England, and its inhabitants were more cultivated and refined; and possessing a salubrious climate, it became an attractive residence to gentlemen of education. Among the names of its eminent physicians we find that of

1. Benjamin Staunton, who died at a very advanced age in 1760. His house is still standing.

2. James Noyes, who died 1718, aged 40.

3. Clarke Rodman, who died 1752, aged 52—and

4. His son William, who died the following year.

5. John Brett, a German, and pupil of Boerhaave, and graduate of Leyden. He was one of Dean Berkley's associates in Newport, and one of the Literary Society at its establishment in 1735.

6. Dr. Thomas Moffatt, an accomplished scholar and physician, who came from Scotland 1750, and practised till 1772, when his political opinions drove him away.

7. Dr. Thomas Rodman, who came with Moffatt.

8. Dr. William Hunter came from Scotland 1752, and was a pupil of the elder Monro at Edinburg. He practised in Newport twenty-five years, and was the first male accoucheur in the colony. Dr. Hunter gave lectures on anatomy and physiology in 1754, 5 and 6, which were the first given on medical science in New England, or in America. Advertisements of these lectures may be seen in the Boston papers of that day. He was appointed surgeon of the troops sent to Canada; and his skill, as an operative surgeon, was superior to that of his cotemporaries. He was a learned scholar and physician.

9. Dr. Charles Anthony Vigneron, of German origin. He lived to be over one hundred years of age, and practised extensively till toward the close of life. He was both learned and popular.

10. Dr. Hooper was cotemporary with Dr. Vigneron, and outlived him.

11. John Halliburton practised some years before and during the Revolutionary war. My much esteemed friend, Henry Bull, Esq., who has furnished me with the materials relating to the south part of the State, writes, that "Dr. Halliburton left soon after the British army did, in consequence of some of his correspondence being detected, unfriendly to the American cause, and went to Halifax, where his son, Judge Halliburton, the author of "Sam Slick," now resides." The veterans Dr. Samuel Danforth of Boston and Dr. Benjamin Waterhouse of Cambridge, practised a short time in Newport; the latter studied with Dr. Halliburton.

12. Dr. Bartlett, Dr. Ayers, William Tillinghast, Isaac Senter and Jonathan Easton, practised both before and after the Revolution.

* Dr. Richard Bowen.

13. Dr. Easton inoculated three persons for small pox in 1772, the first instances of the kind in Rhode Island. He continued in practice nearly fifty years, and was one of the petitioners for the charter of the Rhode Island Medical Society.

14. Isaac Senter was a native of New Hampshire, but came to Newport in childhood, where he studied with Dr. Moffatt. He practised first in Pawtucket, but soon removed to Newport, and died 1799, aged 44 years. He contributed highly valuable papers to periodicals both in America and Europe, and was honored with fellowship in the medical societies of both countries, and was president of the Cincinnati of Rhode Island. He accompanied General Arnold in his perilous march to Quebec in 1775.

15. Dr. Benjamin Mason flourished during several of the closing years of the last century. He had enjoyed the advantage of European, as well as American instruction.

16. These with a Dr. Jarrett of Middletown are all the names I can collect of physicians on Rhode Island previous to 1800—with the exception of Drs. William Turner, David King, Edmund T. Waring and Enoch Hazard, then young in the profession, but who lived to be eminently useful practitioners.

In *South Kingston*, Drs. Charles Higginbottom, — Sylvester, Robert and George Hazard, William Chase, Joseph Torry, Benjamin Waite, Joshua Perry, Joseph Comstock and John Aldrich.

In *North Kingston*, Drs. Benjamin Waite, — Parish, Samuel Watson and William G. Shaw.

In *Charlestown*, Drs. — Glazier, Hubbard Mason, — Bartlett, — Newman, — King and Joseph Griffen.

In *Exeter*, Drs. — Trip, David Sprague, Solomon Sprague, Solomon Sprague, Jr., — Moore and — Anthony.

In *Westerly*, Drs. — Blodget, Joshua Babcock, — Dorrance, William Vincent, Daniel Lee and William Robinson.

In *Richmond*, Drs. Paul Harrington, Paul Harrington, Jr., — Ainsworth and — Petise.

In *Hopkinton*, Drs. John Drake, Thomas Wilbour, William Wilbour.

In *Greenwich*, Drs. Peter Turner, Stephen Allen.

In *Warwick*, Drs. Gorton Jerauld, Stephen Harris, John W. Tibbets.

In *Cranston*, Drs. Samuel Hudson, Robert Weeks, Comfort A. Carpenter, — Waterman and — Aldrich.

In *Scituate*, Drs. Caleb Fiske, Rowland Greene, John Wilkinson and Benjamin Slack.

In *Foster*, Dr. Solomon Drown.

In *Coventry*, Dr. Cyril Carpenter, Moses Mowry, Enoch Thayer, Augustus Torrey.

In *Gloucester*, Drs. Joseph Bowen, Aaron Waldron.

In *Cumberland*, Drs. Abram Mason, Micah Walcott, — Lamb and — Capron.

In *Smithfield*, Drs. Ichabod Comstock, William Arnold, J. Smith, Simeon Brown, William Bushee and Eleazer Bellows practised before the Revolutionary war, and before the century closed Drs. — Harrington, — Bolkom and — Baxter.

In *Tiverton*, Dr. — Withridge.

In *Bristol*, Drs. — Bourne, William Bradford, Gustavus Baylies, Thomas Nelson and Chillingworth Foster.

In *Warren*, William Thompson, Daniel Barrus.

In *Portsmouth*, Dr. Peter T. Wales.

In *North Providence*, Dr. Hosea Humphrey.

In *Providence*, I do not find the name of any physician previous to that of Jabez Bowen. As the name Bowen has figured conspicuously in the list of Rhode Island physicians, I have been at some pains to collect their genealogy. As early as 1680, Dr. Richard Bowen, son of Thomas and grandson of Richard, was engaged in medical practice in Seekonk, about two miles from Providence, and probably attended the sick of the latter place then and for some time after.

He educated two sons to the medical profession, named Thomas and Jabez. Jabez settled in Providence, near St. John's church, and had a son Benjamin, a physician, and a grandson Joseph, already mentioned, who died a few years since at an advanced age in Gloucester. Dr. Thomas Bowen, the other son of Dr. Richard, settled in Seekonk with his father. He had three sons, one of whom, named Ephraim, lived in Providence with his uncle, Dr. Jabez, from the age of nine years, and studied medicine with him and settled in Providence, where he died in 1812, aged 96 years. He had six sons, two of whom, William and Pardon, studied medicine. William practised till the year of his decease, 1832, being 86 years of age. Pardon died in 1827, at an advanced age. These two, with their father, gained great celebrity. Drs. William and Pardon educated more pupils than any other physicians in the State now deceased. Dr. William had a son of rare promise, who enjoyed more advantages for a medical education than any one that has ever settled in the State; but he died soon after commencing practice. No physicians of the name and family are now left in the State.

Among other names of physicians in Providence who flourished between the years 1700 and 1800, were Drs. John Walton, — Sterling, — Randall, Joseph Hughs, Jonathan Arnold, Amos Throop, Robert Gibbs, — Perrago, Levi Wheaton, Stephen Randall, Joseph Mason and Thomas Greene. Many of these names with others will appear among the officers and fellows of the Rhode Island Medical Society, which remains to be noticed.

The RHODE ISLAND MEDICAL SOCIETY was incorporated by an act of the Legislature in February, 1812—and consisted of the following physicians:—Amos Throop, William Bowen, Pardon Bowen, Levi Wheaton, Rowland Greene, Samuel Hudson, Daniel Barrus, Joseph Comstock, Niles Manchester, John Wilkinson, John M. Eddy, Thomas M. Barrows, Charles Eldridge, Jacob Fuller, Moses Mowry, Peleg Clark, John Mackie, Jeremiah Williams, William C. Bowen, Joseph Pettes, Walter Wheaton, Stephen Harris, Sylvester Knight, Abram Mason, Ezekiel Comstock, Augustus Larey, A. Waldron, Caleb Fiske, Solomon Drown, Comfort A. Carpenter, Thomas Nelson, Thomas Warren, John W. Richmond, William G. Shaw, Cyril Carpenter, Thomas Carpenter, Gorton Jerauld, C. Foster, Lemuel W. Briggs, John Aldrich, Eleazer Bellows, E. Bellows, Jr., Jonathan Easton, Benjamin Waite Case, Enoch Hazzard, David King, William Turner, Edmund T. Waring and Jonathan Easton, Jr.

The charter authorizes the members of the Society to elect necessary officers, and to determine their duties—to hold a common seal with power to break or change it—to sue and be sued—to enact rules and by-laws, and annex fines and penalties—to determine the number requisite to constitute a quorum; and to establish the time, place and manner of convening the said Society—to elect by a majority of the votes of those present suitable persons as members, and honorary members; the former to subscribe the by-laws within one year, or otherwise declare their assent in writing, the latter to consist of persons residing out of the State or not practising in it—to examine candidates for the practice of physic and surgery, and if found qualified, to give them letters testimonial—and to hold real estate yielding an annual income of not exceeding five hundred dollars, and of personal estate not exceeding fifteen hundred dollars.

The *By-Laws* specify

I. That annual meetings shall be held alternately at Newport and Providence on the last Wednesday in June, and prescribe 1. the order of business—2. the mode of electing fellows and honorary members, the form of diploma given them, establish the admission fee at \$3, and annual assessment at \$1—3. allow fellows, for satisfactory reasons, to resign—4. or to be expelled—5. forbid holding consultations with irregular practitioners.

II. They prescribe rules 1. for holding consultations—2. for discountenancing professional interference—3. for adjustment of private disputes—4. forbid using secret medicines, &c.

III. They direct a triennial election of officers,—the president and two vice presidents to be ineligible for the same offices during the next ensuing term of

three years, and the president to fill all vacancies that may occur between the triennial elections,—prescribe the duties of all officers, and the terms of their resignation or removal.

IV. They require two meetings of the northern and two of the southern district annually, and one general meeting of both boards on the day previous to the annual meeting of the Society, and a fine of \$5 is imposed on every censor for non attendance—prescribe the requisite qualifications of candidates for examination, and the duties of censors in reference to them, and in respect to unprofessional conduct of fellows—require censors to nominate to the Society the names of candidates for election as fellows and honorary members—and, in concurrence with the president, to appoint an orator for the next anniversary, excepting when the president is ex-officio orator, which is on the next anniversary after his election—and lastly, prescribe rules for regulating debates in meeting.

The whole number of fellows admitted prior to 1840 are 162.

Deceased,	38
Removed out of the State,	33
Resigned,	14
Remaining,	77
	<hr/> 162

The following gentlemen have been admitted honorary members:

William Ingalls, M. D., Boston.	Andrew Harris, M. D., Canterbury, Ct.
*John P. Mann, M. D., Newport.	Thomas Miner, M. D., Middletown, Ct.
*Thomas Hubbard, M. D., Pomfret, Ct.	George C. Shattuck, M. D., Boston.
John C. Warren, M. D., Boston.	James Jackson, M. D., do.
James Thacher, M. D., Plymouth, Ms.	Jacob Bigelow, M. D., do.
Nathaniel Miller, M. D., Franklin, Ms.	John D. Fisher, M. D., do.
*Samuel L. Mitchell, M. D., New York.	Alexander H. Stevens, M. D., New York.
*Wright Post, M. D., New York.	T. R. Beck, M. D., Albany, N. Y.
*Philip S. Physick, M. D., Philadelphia.	George B. Wood, M. D., Philadelphia.
William Clift, M. D., London, Eng.	William E. Horner, M. D., do.
Zaccheus Bartlett, M. D., Plymouth, Ms.	Samuel Jackson, M. D., do.
George McClellan, M. D., Philadelphia.	William Gibson, M. D., do.
Joshua B. Whitridge, M. D., Charleston, S. C.	Thomas Sewall, M. D., Washington, D. C.

OFFICERS OF THE SOCIETY FROM ITS COMMENCEMENT.

Presidents.

Amos Throop,	1812 to 1814	Levi Wheaton,	1825 to 1829
William Bowen,	1814 to 1815	David King,	1829 to 1834
Pardon Bowen,	1815 to 1823	Charles Eldridge,	1834 to 1837
Caleb Fiske,	1823 to 1824	Usher Parsons,	1837 to 1840

1st Vice Presidents.

William Bowen,	1812 to 1814	Solomon Drown,	1829 to 1830
Peter Turner,	1814 to 1815	John Mackie,	1831 to 1833
William Whittridge,	1815 to 1818	Samuel West,	1833 to 1837
Caleb Fiske,	1818 to 1823	William Turner,	1837 to 1838
David King,	1823 to 1829	Niles Manchester,	1838 to 1840

2d Vice Presidents.

Jonathan Easton,	1812 to 1813	Solomon Drown,	1824 to 1829
Peter Turner,	1813 to 1814	John Mackie,	1829 to 1831
Pardon Bowen,	1814 to 1815	Edmund T. Waring,	1831 to 1834
Caleb Fiske,	1815 to 1819	William G. Shaw,	1834 to 1837
David King,	1819 to 1823	Ezekiel Fowler,	1837 to 1840

Recording Secretaries.

John Mackie,	1812 to 1817	Richmond Brownell,	1825 to 1829
J. W. Richmond,	1817 to 1820	S. A. Arnold,	1829 to 1837
Pardon Brownell,	1820 to 1825	Johnson Gardner,	1837 to 1840

* Deceased.

*Corresponding Secretaries.*William Turner,
Thomas H. Webb,1812 to 1832
1832 to 1839

C. G. Perry,

1839 to 1840

*Treasurers.*Thomas M. Barrows,
Jacob Fuller,1812 to 1830
1830 to 1839

Sylvester Knight,

1839 to 1840

*Librarians.*William C. Bowen.
Horatio G. Bowen.
Richmond Brownell.Isaac Hartshorne.
E. T. Waring.
David King.*Censors since the Organization of the Society.*Enoch Hazard.
David King.
Joseph Comstock.
Edmund T. Waring.
Pardon Bowen.
Solomon Drown.
Levi Wheaton.
Thomas Nelson.
John M. Eddy.
Samuel Hudson.
William C. Bowen.
Caleb Fiske.
John Mackie.
William G. Shaw.
Charles Eldridge.
Samuel West.
Charles Cotton.Niles Manchester.
Joseph Mauran.
Comfort A. Carpenter.
Samuel A. Arnold.
Peleg Clarke.
Usher Parsons.
Theophilus C. Dunn.
Hiram Cleaveland.
Ezekiel Fowler.
Sylvester Knight.
George Capron.
Jabez Holmes.
James Turner.
Peleg Johnson.
Lewis L. Miller.
Jeremiah Williams.*Orators since 1812.*Edmund T. Waring.
Henry E. Turner.
William C. Bowen.
Joseph Comstock.
William Turner.
William G. Shaw.
John W. Richmond.
Solomon Drown.
A. C. Willey.
Charles Cotton.
William C. Whitridge.
Joseph Mauran.Samuel West.
Levi Wheaton.
Samuel A. Arnold.
David King.
Theophilus C. Dunn.
Ezekiel Fowler.
T. H. Webb.
Charles Eldridge.
William G. Shaw, Jr.
Usher Parsons.
David King, Jr.

The late Dr. Caleb Fiske, formerly president of the Society, presented to it in his lifetime, a large number of books, and at his decease bequeathed two thousand dollars, directing the interest to be applied to the payment of premiums for prize dissertations, and other expenses. This bequest having increased in amount by interest and otherwise, enables the trustees, consisting of the president and two vice presidents of the Society for the time being, to offer two premiums, annually, of fifty dollars each, for the best essays on the questions they propose. Six premiums have thus far been awarded to successful competitors—one to Thomas H. Webb, two to Jacob Fuller and three to David King.

Medical Education.

The first course of medical lectures given in America were as before observed, by Dr. William Hunter, in Newport in 1754, 5 and 6, on Anatomy and Physiology.* In 1812 a medical school was opened at Providence in connection with Brown University, Drs. William Ingalls, Levi Wheaton and Solomon Drown being professors. The first named gentleman gave two courses

* The first course in Philadelphia was in 1762, in New York 1768, and in Boston 1780.

of lectures on anatomy and surgery, which were all that the college then required of candidates for medical degrees to attend. Dr. Ingalls then transferred his lectures to Boston, where they were continued till 1822, when the school was reorganized at the college in Providence under the following professors:

LEVI WHEATON, M. D., on Theory and Practice of Physic.

JOHN D'WOLF, on Chemistry.

SOLOMON DROWN, M. D., Materia Medica and Botany.

USHER PARSONS, M. D., Anatomy, Physiology and Surgery.

From 1822 to 1826, the number of pupils ranged between twenty and fifty, most of whom received the degree of doctor in medicine. It was however found that the proximity of other schools in Boston, New Haven and Pittsfield, which were provided with ample accommodations, would always prevent the growth and success of one in Rhode Island, and the school was therefore abandoned in 1826. The professor of anatomy, who had given a short course of lectures annually to the upper classes in Brown University since 1822, continued them till 1828, when these also ceased.

The larger towns of Rhode Island have not been without men of high medical attainments during the last century. In the early part of it they were educated in the best schools in Europe;—more recently they have sought the best sources for information in the improved schools and hospitals of Philadelphia, Boston and New York. At the organization of the Rhode Island Medical Society, there were not more than six graduated doctors of medicine within the State. During the last fifteen years it has been very rare that a physician has commenced practice without first graduating at some medical institution.

Medical literature has received but few contributions in Rhode Island. Three medical books only have been published, viz: *Advice to Seafaring People*, a work on the *Art of making Anatomical Preparations*, and a volume of Boylston Prize Essays—and these by the same individual. The medical journals of Boston, New York and Philadelphia, have received some contributions from this State, and in earlier times some were sent to European journals. It is however believed that the fund for awarding premiums, generously bequeathed by Dr. Fiske, will call into exercise the medical talent of the junior members of the profession, and rapidly advance the cause of medical science and literature in the State.

CIRCULATION OF THE LONDON PRESS.

OFFICIAL returns show the average daily circulation of the following London papers:

Times,	11,190
Morning Chronicle,	6,830
Morning Herald,	6,394
Morning Advertiser,	4,996
Morning Post,	2,672
Sun, (Evening)	3,578
Standard,	3,393
Globe,	2,965
Courier,	1,363
The Weekly Dispatch circulates in a week,	51,413
Weekly Chronicle,	44,306
Bell's Life in London,	18,615

The Weekly Dispatch states that in the years 1837 and 1838, its aggregate amount of stamps was 5,347,000—an average weekly of 51,413.

The number of stamped daily and weekly publications in London, during the two years named, amounted to 149—with a circulation in the two years of 58,045,201.

The revenue to the government amounted to £241,855.

A Brief History of the Congregational Churches and Ministers in the State of Rhode Island,

FROM ITS EARLIEST SETTLEMENT TO THE PRESENT TIME.

By the Rev. Thomas Shepard, of Bristol.

EXPLANATION.—The † signifies installed, ‡ settled as colleague, and s. s. stated supply.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Little Compton Chh. gathered Nov. 30, 1774.	Richard Billings	England	1674	Harvard	1698	Nov. 30, 1704		Nov. 20, 1748	74
	Jonathan Ellis	Sandwich, Ms.	1717	Harvard	1737	1749		Sept. 7, 1785	68
	Mase Shepard	Norton, Ms.	1759	Dartmouth	1785	1787		Feb. 14, 1821	63
	Emerson Paine †	Foxboro', Ms.	1786	Brown	1813	Nov. 20, 1822	April 20, 1835		
	Sam'l W. Colburn, s. s.	Boscawen, N. H.		Dartmouth	1808	July 1, 1835	June, 1838		
Bristol Chh. gathered May 8, 1687.	Benj. Woodbridge, s. s.	England		Oxford		May 8, 1687	1694		
	Samuel Lee †	England	1672	Harvard	1689	June 12, 1695		April 29, 1718	46
	John Sparhawk	Sandwich, Ms.	1698	Harvard	1717	Aug. 30, 1721		July 3, 1729	31
	Nathaniel Cotton			Harvard	1721	Dec. 24, 1729	June 3, 1740		
	Barnabas Taylor	Boston, Ms.	1716	Harvard	1736	May 13, 1741		Oct. 7, 1775	59
Newport Chh. gathered 1640, reorganized 1720.	John Burt	Medfield, Ms.	1753	Harvard	1782	Jan. 5, 1785	Nov. 11, 1828	Aug. 1837	84
	Henry Wight, D. D.	Orford, N. H.	1787	Dartmouth	1810	Nov. 15, 1815	Sept. 14, 1826		
	Joel Mann †	Greenwich, Ct.		Yale	1794	Nov. 12, 1828	Sept. 28, 1831		
	Isaac Lewis †	Worthington, Ms.		Yale	1825	Dec. 14, 1831	Dec. 29, 1834		
	John Starkweather †	Norton, Ms.	1792	Brown	1813	April 30, 1835			
	Thomas Shepard †	Bedfordshire, Eng.	1609					April 20, 1696	87
	John Clarke, s. s.	Dorchester, Ms.	1668	Harvard	1690	Nov. 20, 1720	June 10, 1743	Oct. 30, 1745	78
	Nathaniel Clapp			Harvard	1732	May 15, 1740		May 27, 1745	
	Joseph Gardner †			Harvard	1738	June 20, 1744	Sept. 21, 1768	Dec. 20, 1803	82
	Jonathan Helyer †	Waterbury, Ct.	1721	Yale	1739	Oct. 29, 1746	May 29, 1815		
	William Vinal	Westminster, Vt.		Dartmouth	1741	April 11, 1769	Aug. 23, 1820		
	Samuel Hopkins, D. D. †	New Haven, Ct.	1760	Middlebury	1801	Sept. 12, 1804	1826	Dec. 4, 1830	70
	Caleb J. Tenney †		1787	Yale	1811	Aug. 23, 1815			
	Calvin Hitchcock				1780	July 25, 1821			
	Samuel Austin, D. D.								

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
2d chh. formed April 11, 1728	William H. Beecher John Adams	North Haven, Ct.	1705	Harvard	1721	March 24, 1830	June 23, 1833	Jan. 6, 1755	50
1st & 2d chhs. united June 4, 1833	James Searing Ezra Stiles, D. D. William Patten, D. D.	Halifax, Ms.	1727	Yale	1725	April 11, 1731	Feb. 25, 1729	May 12, 1795	68
Tiverton chh. gathered Aug. 20, 1746	Alexander H. Dumont	New York City	1763	Dartmouth	1746	May 24, 1786	April 8, 1833	March 9, 1839	76
	Othniel Campbell		1800			Sept. 26, 1833			
	John Briggs	Norton, Ms.	1696	Harvard	1728	Oct. 1, 1746	Oct. 21, 1801	Oct. 15, 1778	82
	Benjamin Whitmore	Rochester, Ms.		Brown	1788	Dec. 7, 1791			
	Eben. Coleman	Ashby, Ms.	1792	Brown	1814	Oct. 14, 1815	Nov. 26, 1823		
	Luther Wright, s. s.	Acton, Ms.		Harvard	1815	May 1796	May 24, 1828		
	Jonathan King, s. s.	Rochester, Ms.			1796	Oct. 24, 1828	Oct. 24, 1835		
	Isaac Jones, s. s.	Hopkinton, Ms.	1782	Williams	1810	May 9, 1838	July, 1747		
	Josiah Cotton	Sandwich, Ms.	1699	Harvard	1722	Oct. 23, 1728	1758	Oct. 17, 1762	63
Providence 1st chh. March 7, 1724	John Bass, s. s. David S. Rowland Enos Hitchcock, D. D. † Henry Edes, D. D. Edward B. Hall † Joseph Snow, Jr. James Wilson † Cyrus Mason † † Mark Tucker, D. D. † † Joseph Snow Thomas Williams, s. s. Willard Preston † Elam Clarke Thomas T. Waterman Charles T. Torrey Willis Lord †	Ct. Plainfield, Ct. Springfield, Ms. Boston, Ms. Medford, Ms. Providence Limerick, Ireland Nassau, N. Y. Whitesboro', N. Y. Providence Pomfret, Ct. E. Hampton, Ms. Windham, Ct. Scituate, Ms. Bridgeport, Ct.	1744 1714 1760 1799 1795 1714 1779 1789 1802 1809	Harvard Harvard Harvard Harvard Union Union Yale Brown Williams Yale Yale Williams	1743 1767 1799 1820 1824 1814 1800 1806 1812 1822 1833 1833	Oct. 1, 1783 July 17, 1805 Nov. 14, 1832 Oct. 16, 1793 Oct. 7, 1835 June, 1837 Oct. July, 1807 April 13, 1816 April 13, 1824 Dec. 12, 1826 March 22, 1837 Dec. 27, 1838	June, 1832 Sept. 19, 1836 April, 1816 Dec. 5, 1820 Feb. 1825 Jan. 2, 1837 Oct. 4, 1837	Feb. 27, 1802 April 10, 1803 April 10, 1803	59 89 89
2d chh. afterward called Beneficent chh., March, 1743									
3d chh. afterward called Richmond Street chh. formed Oct. 1793									
4th chh. called Westminster Cong. chh. form- ed Sept. 26, 1828	Frederick A. Farley	Boston, Ms.	1800	Harvard	1818	Sept. 10, 1828			

Providence 5th chh. called. High Street chh. form'd Dec. 18, '34	William B. Lewis Nathaniel S. Folsom †	New York City Portsmouth, N. H.	1806	Yale Dartmouth	1831 1828	April 16, Sept. 6,	1835 1838	July 26,	1837		
Coventry Cong. chh. Wash- ington Vill., gath- ered Oct. 28, '31	Giles Pease, s. s. Wm. G. Johnstone, s. s. John N. Whipple, s. s.	Somers, Ct. Scotland Norwich, Vt.	1805 1801	— —	— —	Oct. 13, April,	1830 1833 1836	March,	1833 1836		
Barrington Chh. formed in 1670-80	John Wilson Samuel Torrey Peleg Heath Solomon Townsend Samuel Watson Luther Wright † Francis Wood	Harvard	1642	Harvard	1642	Previous to Jan. 1,	1700 1718	Jan. 1, Nov. 21,	1726 1740	Oct. 25, Dec. 25, Jan. 16,	48 82 48
North Scituate Cong. chh. form- ed Jan. 1, 1834	Thomas Williams, s. s. Benjamin R. Allen † Benjamin R. Allen, s. s. Charles P. Grosvenor	Boston, Ms. Barrington Acton, Ms. Pomfret, Ct. Newport Newport Pomfret, Ct.	1779 1805 1805 1804	Yale Harvard Brown Harvard Brown Yale	1721 1735 1794 1796 1819 1800	Sept. 9, Feb. 28, Jan. 29, Feb. 26, May, Sept. 26,	1728 1741 1798 1817 1823 1835	Nov. 22, Feb. 12,	1821 1826 1838	1748 1798 1821	
Slatersville Cong. chh. form- ed Sept. 8, 1816	Daniel Waldo, s. s. C. B. Elliot Amos Lafavore † Timothy A. Taylor Daniel Waldo, s. s. Michael Burdett	Suffield, Ct. Pawtucket Hawley, Ms. Suffield, Ct. Reading Scotland	1809 1803	Yale	1788	Sept. 9, Sept. 20, Jan. 23,	1816 1835 1837 1839	Sept. 26, April 28,	1837 1838		
East Greenwich Cong. chh. form- ed Oct. 1815	Wm. G. Johnstone, s. s. Samuel Niles, s. s. Joseph Torrey	Scotland	1803	—	—	March 24,	1829 1837 1710	Feb.	1833 1839 1710		
Kingston Cong. chh. form- ed May 17, 1732.	Thomas Kendall † Oliver Brown † Ch's P. Grosvenor, s. s. Thomas Vernon, s. s.	Harvard Harvard Dartmouth Harvard Yale Brown	1699 1728 1774 1804 1827 1816	Harvard Harvard Dartmouth Harvard Yale Brown	1699 1728 1774 1804 1827 1816	March 24, May, Sept. 29, Oct.	1829 1837 1702 1732 1802 1818 1835 1838	Nov. 3, April,	1818 1835 1838		

Notes

ON THE PRECEDING TABLES.

LITTLE COMPTON.

This town was settled soon after the conclusion of King Philip's war, in 1676, by emigrants from the Island from which the State takes its name, and from Plymouth Colony. Its Indian name was Seaconnet. It was originally owned by thirty-two proprietors, who early manifested their love to the Gospel by setting apart *one thirty-third part* of the township for its maintenance. It originally belonged to Massachusetts but was set off to Rhode Island in 1746.

The Congregational Church in this town was gathered Nov. 30, 1704, and *Rev. Richard Billings* ordained its first pastor. Mr. Billings was a native of England, and a graduate at Harvard College. His ministry in this place continued 43 years, 11 months and 20 days. The number of persons received into the church during this period was 197. The ordinance of baptism was administered to 586 children during the same period. In 1742-3, under the labors of this worthy man, a refreshing from the Lord was enjoyed among the people, and 38 persons were received to the communion as its fruits. He died Nov. 20, 1748, aged 74 years.

Rev. Jonathan Ellis was ordained pastor of this church in 1749. Mr. E., as near as can be ascertained, was a native of Sandwich, Ms. He graduated at Harvard College. His ministry continued 36 years, during which period there were added to the church 29 members. He deceased Sept. 7, 1785, aged 68.

Rev. Mase Shepard was ordained pastor of the church Sept. 19, 1787. He was the youngest of thirteen children, and was born in Norton, Ms. The period of his life previous to coming of age was spent in manual labor chiefly on the farm. He pursued his collegiate course at Dartmouth and studied divinity with *Rev. Mr. Judson* of Taunton. He was a man of commanding presence, powerful voice, and distinguished for the interest which he won in the affections of all classes of the community in social conversation. In an unusual degree he enjoyed the respect, confidence, and affection of his people during the whole of his ministry. He was not a close student but excelled in pastoral visits, and in his appeals from the pulpit, which were uniformly without notes and warm from the heart. His ministry was blessed with repeated refreshings from on high. One of these precious seasons occurred in 1806, when 98 were admitted to the church. Another in 1813, when 21 were gathered into the fold of the Redeemer. During the whole ministry of Mr. Shepard, which lasted upwards of 33 years, 293 members were added to the church and 315 children baptized. In the midst of his strength and usefulness he was suddenly cut down by an inflammatory fever Feb. 14, 1821, aged 63. His death was greatly lamented by his people and a large circle of acquaintance abroad.

After an interval of nearly two years, *Rev. Emerson Paine* was installed over this church and society. Mr. P. was a native of Foxboro', Ms.—a graduate of Brown University, and had previously been pastor of the first church in Middleborough, Ms. His ministry continued in this place nearly 12 years and a half, during which 78 were added to the church. In 1831, a year long to be remembered by the American churches as a year of the right hand of the Most High, a revival occurred under the labors of Mr. P., during which 63 were received to the communion of the church. Since Mr. P.'s dismission in 1835, he has officiated as the minister of the Congregational church in Halifax, Ms.

Rev. Samuel W. Colburn commenced his labors in this place by invitation of the church and society, July, 1835, and continued their stated supply until June, 1838. Mr. C. was a native of Boscawen, New Hampshire, and a graduate of Dartmouth—was first settled in West Taunton, Ms. then in Abington, and afterwards the stated supply of the church in West Attleboro'.

BRISTOL.

In 1680, the Governor and Company of New Plymouth granted and sold to Messrs. John Walley, Nathaniel Oliver, Nathaniel Byfield, and Stephen Burton, that part of the lands taken from King Philip by conquest, called Mount Hope Neck, and since called Bristol. These gentlemen, with their associates, being of the Congregational denomina-

tion, and eminent for their piety and devotedness to the cause of Christ, immediately established the worship of God in this infant colony.—In 1680, the same year of their commencing the settlement, they obtained the services of *Rev. Benjamin Woodbridge*, who, as a stated supply, labored with them for about four years. In 1684 a large and commodious house of worship was erected which served the people just one century, when it waxed old and was taken down, and the present one built in its stead. The Catholic Congregational (the first) church was organized May 8, 1687, by the assistance of *Rev. Samuel Lee*, an eminently pious and learned dissenting minister from England, and fellow of the University of Oxford, who was on the same day chosen and afterward installed their pastor.* Mr. Lee labored here until about the year 1694, when, tranquillity being in some measure restored to the Congregational churches in his native country, he embarked with his family to return; but on his passage being taken by the enemy, he was carried into France, where he died. Says an ancient record, "He was highly venerated by the church in Bristol, and his praise was among all the pastors and churches of both Englands." Mr. Lee was succeeded by *Rev. John Sparhawk*, who was a graduate of Harvard College, and continued his connection with his people until his death, which occurred April 29, 1718, in the 46th year of his age and 23d of his ministry. *Rev. Nathaniel Cotton* succeeded Mr. S. in 1721, and died in the ministry in 1729, aged 31, having served the church in the pastoral office eight years. Mr. C. was son of *Rev. Roland Cotton* of Sandwich, Ms., brother of *Rev. Messrs. John Cotton* of Newton, Ms., *Josiah Cotton* of Providence, *Woburn, Ms.*, and *Sandown, N. H.*, and *Ward Cotton* of Hampton, N. H.; and a descendant of the third generation from *Rev. John Cotton* of Boston.

Rev. Barnabas Taylor was ordained Dec. 24, 1729, and continued pastor of the church until June 3, 1740, when he was dismissed.

In the year following, 1741, *Rev. John Burt* was ordained here and continued in the ministry until his death which occurred Oct. 7, 1775, aged 59, having labored with his people 34 years—Mr. B. was a native of Boston, and a graduate of Harvard College. His ordination sermon was preached by *Rev. Mr. Webb* of Boston. The circumstances of his death were affecting and worthy of being noticed here. On the day of his death a fleet of British men-of-war, commanded by *Capt. James Wallace*, anchored in the harbor and opened a severe and heavy cannonading upon the village. It was a time of distressing epidemical sickness, and two persons were then lying dead. Most of the inhabitants fled for their lives, while many were confined to their dwellings either by sickness or necessary attention to the sick. The venerable pastor, being sick and weak, partook of the general consternation and sought for safety by flight. But on the next morning he was found lying on his face dead in a neighboring field. He was supposed to have fallen in a fit. Through the kind interposition of Providence no other person was injured by this wanton attack of the enemy.

Such was the exposed condition of this place both by sea and by land that from this time until the declaration of peace in 1783, many of the inhabitants fled for safety into the interior, and the stated worship of God in the sanctuary was broken up. On the 25th of May, 1778, the enemy set fire to the town and laid a considerable part of it, together with the sanctuary of the Episcopal church, in ashes.† In 1783 the society took measures to establish a permanent fund, "the annual interest of which is to be appropriated for the support of an orthodox Congregational minister." And in 1784 the present sanctuary was erected—and an act of incorporation obtained from the General Assembly, under the name of "The Catholic Congregational Society." Soon after the society was organized as a corporate body, they gave a united call to *Rev. Henry Wight*, who was ordained over them Jan. 5, 1785. Mr. W. was a native of Medfield, Ms.—graduated at Harvard College, and studied theology with *Rev. Dr. Prentice* of his native town, who preached his ordination sermon, which was published. Mr. W. was for many years one of the fellows of Brown University, and in 1811 he received from that college the honorary degree of Doctor in Divinity. He continued sole pastor of the church until 1815, when he was furnished with a colleague. Nov. 11, 1828, at his own request, his connection with the church, having continued nearly 44 years, was dissolved. Dr. W. continued to reside in the place and occasionally officiated in the services of the sanctuary, until his decease in 1837, aged 84; more than 52 of which were spent in the work of the ministry. The labors of Dr. Wight were blessed in this town. He was a man of amiable disposition, and devoted piety. He retained the affections and the confidence of the people until his death, and his grave was bedewed with the tears of many who were brought into the kingdom of the Redeemer under his ministrations.

* This was the only church and religious society in town till 1721, a period of 41 years from its settlement. It was the second Congregational church formed within the State.

† In 1746, Bristol, with several other towns on the east shore of the Narragansett, were, by the settling of the provincial line, taken off from the Province of Massachusetts Bay and annexed to the Colony of Rhode Island. In the same year it received an act of incorporation.

Rev. Joel Mann was ordained colleague with Dr. Wight Nov. 15, 1815, and continued his labors until Sept. 14, 1826, when, having been called to the church in Suffield, Ct., he was dismissed and settled there. Subsequently he was settled in Greenwich, Ct. and also in the city of New York. Mr. Mann is a native of Orford, N. H. and a graduate of Dartmouth College.

Rev. Isaac Lewis was installed Nov. 12, 1828, and dismissed Sept. 28, 1831. Mr. L. was a son of the venerable Dr. Lewis of Greenwich, Ct., with whom he was settled as his colleague previously to his coming to Bristol. His installation sermon was preached by Rev. Thomas M. Smith of Fall River.

Rev. John Starkweather was installed Dec. 14, 1831, and was dismissed Dec. 29, 1834. Mr. S. was graduated at Yale, received his theological education at the Theological Seminary, Andover, was previously settled over a church in Billerica, Ms. After leaving Bristol, he labored as a stated supply in Buffalo and Binghamton, N. Y. He is now officiating as stated supply of a church in Hamden, Ct. His installation sermon was preached by Rev. T. T. Waterman of Providence.

Rev. Thomas Shepard was installed April 30, 1835. Mr. S. was graduated at Brown University, received his theological education at Andover Seminary—was pastor of the Congregational church in Ashfield, Ms. 14 years, from which he was dismissed at his own request for the purpose of accepting an agency for New England in behalf of the American Bible Society. Mr. Shepard's installation sermon was preached by Rev. Sylvester Holmes of New Bedford.

NEWPORT.

The Indian name of Rhode Island, on which Newport is situated, was *Aquetneck*. On the 7th of March, 1637-8, eighteen emigrants from the Massachusetts Colony, "for peace sake and to enjoy the freedom of their consciences," incorporated themselves into a body politic, and chose Mr. William Coddington their leader, to be judge or chief magistrate, with the view of making a settlement on Rhode Island. On the 24th of March, of the same year, the Indian sachems signed the deed or grant of the Island to the aforesaid company. In 1644 the Indian name was exchanged for that of the *Isle of Rhodes* or *Rhode Island*.—(*Callender's Historical Discourse*.)

Rev. John Clarke, one of the leaders in the above mentioned colony, a Congregationalist and Pede-Baptist when he came to the Island, is supposed to have gathered the first church in Newport in 1640. Whether a church was actually organized by him is doubted by some. But that the ordinances were administered by him according to Congregational usages for several years, is generally admitted. After about four years Mr. Clarke and many of his church became Baptists.* Several of the original members retained their partiality for Congregationalism, though, owing to some matters of variance between them and the churches in Boston, they did not obtain a minister of their own order until about 1690—when Congregationalism was revived out of the ruins in which it had lain for nearly half a century.

In January, 1696, *Rev. Nathaniel Clapp* of Dorchester, Ms. Bay, commenced his labors in Newport. It was not however until 1720 that a church was duly organized, and Mr. C. ordained and installed its pastor.—The church at the time of organization consisted of 14 male members—and for the space of about three years, it received valuable additions, when the pastor ceased to administer the Lord's Supper on the ground that its members were "not of sufficient holy conversation" for the reception of such an ordinance. This gave offence, and the church employed the services of other ministers, much to the dissatisfaction of Mr. Clapp. A proposition for a colleague was made and rejected—until at length nearly half the church and congregation withdrew and held separate worship. On the 11th of April, 1728, an ex-parte council was convoked, which proceeded, after having in vain attempted an amicable settlement of difficulties with Mr. Clapp, to organize a new church and to ordain Rev. John Adams their pastor. Thus with 21 members commenced the Second Congregational church in Newport.—Mr. Clapp notwithstanding these erroneously rigid views of duty, in which he was no doubt conscientious, is spoken of by his cotemporaries as an eminently holy man. Whitefield gives him a high character for piety. He speaks of him as "the most venerable man he ever beheld."† His pastoral relation to the First Church continued until Oct. 30, 1745, when

* Mr. Clarke was originally a physician of London. He was a learned man, and the author of several works. In 1651 he was sent to England with Roger Williams to promote the interest of the Colony, and in 1663 procured the charter of Rhode Island. He became the pastor of the First Baptist Church in Newport—was elected three years successively Deputy Governor of the Colony—and proved himself a faithful minister and an able magistrate. He was the original projector of the settlement on the Island.—(*Coll. R. I. H. S.* p. 211.)

† "He looked," says Mr. Whitefield, "like a good old Puritan, and gave me an idea of what stamp those men were who first settled New England. His countenance was very heavenly, and he prayed most fervently for a blessing on my coming to Rhode Island. I could not think but that I was sitting by one of the patriarchs."

it was dissolved by death. Mr. C. died at the advanced age of 78, having been nearly fifty years in the ministry in Newport.

Rev. Joseph Gardner was ordained colleague with *Rev. Mr. Clapp* May 15, 1740, and was dismissed June 10, 1743.

Rev. Jonathan Helyer was ordained colleague with *Mr. Clapp* June 20, 1744, and died May 27 of the following year. He was a very ingenious and excellent man.

Rev. William Vinal was ordained pastor of the First Church Oct. 29, 1746, and was dismissed Sept. 21, 1768.

Rev. Samuel Hopkins was installed pastor of the First Church April 11, 1769. Dr. Hopkins had previously been settled in the ministry in Great Barrington, Ms. After his removal to Newport the church over which he presided strengthened in numbers and graces, until the difficulties between Great Britain and her American Colonies commenced. Newport, being an important seaport town, and one of the most exposed to the depredations of the enemy, and being wholly unprotected by forts or fleets, became an early and a heavy sufferer in that severe and protracted conflict. Many of the inhabitants sought safety by retirement into the interior. Both the clergymen of the Congregational churches removed with their families. Their sanctuaries were used by the British as barracks for the soldiers. The bell of the First Church was carried to England. A chimney was built in the middle of the Second Church, and the pews and fixtures below and in the galleries of both demolished.

In the spring of 1780, Dr. Hopkins returned and gathered up the remains of his shattered and disheartened people. Many had died, many had sought other homes, so that his congregation were greatly diminished by the ravages of war. Still worship was reestablished and the ordinances revived. Dr. Hopkins deceased Dec. 20, 1803, aged 82 years. His memory is precious to the churches in New England. His works will be read with interest in the millennium.

Rev. Caleb J. Tenney was installed pastor of the First Church Sept. 12, 1804, and was dismissed May 29, 1815. He was a graduate of Dartmouth. Dr. Tenney now sustains the relation of pastor to the church in Wethersfield, Ct., but has ceased his active labors in consequence of protracted disease, and has a colleague.

Rev. Calvin Hitchcock was ordained over the First Church Aug. 23, 1815, and dismissed Aug. 23, 1820. He was graduated at Middlebury, and studied theology at Andover. He is now laboring successfully as pastor of the First Church in Randolph, Ms.

Rev. Samuel Austin, D. D. was installed pastor of this church July 25, 1821, and was dismissed 1826. Dr. Austin was a native of New Haven, graduate of Yale; was previously the pastor of the First Church in Worcester, Ms. for a number of years—then president of the University of Vermont. After leaving Newport his health declined, and he died in Glastenbury, Ct. in the family of his nephew, *Rev. S. H. Riddel*, Dec. 4, 1830, aged 70.—(*Am. Quart. Reg. vol. ix. p. 217.*)

Rev. William H. Beecher succeeded Dr. Austin, March 24, 1830, and was dismissed June 23, 1833. Mr. B. is a son of *Rev. Lyman Beecher, D. D.* of Cincinnati, who preached his ordination sermon. Since his dismissal he has removed to the West.

We return now to a history of the Second Church. At the time of its formation in 1728, *Rev. John Adams* was constituted its pastor. He was dismissed Feb. 25, 1729–30. Mr. A. was a graduate of Harvard.

Rev. James Searing succeeded Mr. Adams, and was ordained April 21, 1731, and died Jan. 6, 1755, in the possession of his charge, aged 50 years.

Rev. Ezra Stiles, D. D. was ordained pastor of the Second Church Oct. 22, 1755, and continued his labors until his congregation was broken up by the war of the Revolution, when he with the other clergymen were driven into the country for safety, and their flocks scattered. Before the close of the war Dr. Stiles was called to the presidency of Yale College in 1777. Dr. S. was son of the *Rev. Isaac Stiles* of North Haven, Ct., and was born Dec. 12, 1727. He was graduated at Yale College in 1746, with the reputation of being one of the most distinguished scholars of his day. In 1749 he was chosen one of its tutors, and continued in that station six years. From the time of his inauguration as president until his death, in 1795, he presided over that institution with distinguished ability and success. He was one of the most learned men that our country has ever produced. He was distinguished in his knowledge of ancient and modern languages and of history. He maintained an extensive correspondence at home and in foreign lands. As a preacher he was eloquent and impressive. His piety was deep and ardent. In the maintenance of civil and religious liberty he was enthusiastic.—(*R. I. Hist. Coll. vol. iv. p. 186.*)

At the close of the war, as the scattered remnant of the Second Congregational Church returned to Newport, they found themselves destitute of a pastor, and in this state they continued until May 24, 1786, on which day *Rev. William Patten* was ordained their pastor. Dr. Patten was dismissed from his charge April 18, 1833, after having continued pastor of this church 47 years. He was born at Halifax, Ms., graduated at

Dartmouth College. After his dismission he removed to Hartford, Ct., to spend the evening of his days in the retirement of his friends. He died March 9, 1839, aged 76.

Both churches being now destitute of pastors, a project was proposed for reuniting them in one, which happily succeeded. On the 4th of June, 1833, an ecclesiastical council convened by letters missive from both churches, proceeded to the orderly consummation of the proposed union. A confession of faith, previously prepared, was publicly assented to unanimously by both churches, and they were pronounced to be one church, and thus they have continued in harmony and peace to the present time.

Rev. A. Henry Dumont was installed pastor of the united church Sept. 26, 1833. Mr. Dumont was born in the city of New York, and studied theology at the Theological Seminary at New Brunswick, N. J., and had previously been pastor of a church in Greenbush, N. Y. The societies being now united in one, after mature deliberation, deemed it expedient to erect a new house of worship; which was accordingly done. This house, pleasantly located and finished in a neat and beautiful style, was dedicated to the worship of the Triune God, June 4, 1834.—(*Origin and History of the Congregational Church in Newport, by Rev. A. H. Dumont.*)

TIVERTON.

Tiverton was originally included within the limits of Massachusetts Bay; but in 1746 it was set off to Rhode Island, and the same year incorporated into a town.

The Congregational Church in this place was organized Aug. 20, 1746. Its first minister was *Rev. Othniel Campbell*, who was installed Oct. 1, 1746, and died Oct. 15, 1778, aged 82. The letter in answer to his call is dated at Plympton, Ms. He was a graduate of Harvard.

Rev. John Briggs was ordained Dec. 7, 1791, and dismissed Oct. 21, 1801. Mr. B. was a graduate of Brown University, and was afterwards pastor of the church in Plympton. Being dismissed thence, he retired upon a farm in the State of Vermont, where he died. He was a native of Norton, Ms.

Rev. Benjamin Whitmore was ordained in the summer of 1815, and dismissed in 1816. He has since been installed over a church in Plymouth, Ms. Mr. W. was a native of Rochester, Ms., a graduate of Brown University.

Rev. Ebenezer Coleman was ordained Oct. 14, 1818, and dismissed at his own request Nov. 26, 1823. Mr. C. was a graduate of Brown University, and has since been the pastor of a church in Swansey, and also of a church in Lempster, N. H.

Rev. Luther Wright commenced his labors as a stated supply May, 1825, and closed them May 4, 1828. Mr. W. was born in Acton, Ms., graduated at Harvard College, was first settled in East Medway, Ms., was subsequently installed in Barrington, R. I., and now resides with his family in Woburn, Ms.

Rev. Jonathan King commenced his labors as stated supply Oct. 24, 1828, and closed them at his own request in 1835. Mr. King was a native of Rochester, Ms.—did not receive a collegiate education—was previously pastor of a church in South Dartmouth, Ms.

Rev. Isaac Jones commenced his ministerial labors here Feb. 18, 1838, and on the 9th of May following was invited by the church to discharge all the duties of a pastor over them. Mr. J. was born in Hopkinton, Ms.—graduated at Williams College—studied theology with Rev. Dr. Austin of Worcester—was ordained pastor of the church and society in Candia, N. H., and dismissed at his own request on account of ill health. He was subsequently employed as stated supply of the churches in Plaistow, N. H., Billerica and South Wellfleet, Ms., and has labored as a missionary in all the New England States except Connecticut.—(*Church Records, by Rev. I. Jones.*)

PROVIDENCE.

Rev. Roger Williams, when he came to Providence in 1636, was a Congregationalist and a Pedobaptist. It is not quite certain that a church was formally organized by him of the Congregational order, though this is probable. No doubt the ordinances of the gospel were administered by him as they had been administered by him to his former charge in Salem, Ms. until some time in 1639, when he with his brethren, changed their views and were re-baptized by immersion. "Mr. Ezekiel Holliman, a layman, first submerging Mr. Williams, and then Mr. Williams, as Pastor, submerging Mr. Holliman and the rest."

The first efforts made to establish religious worship in this place, according to the principles of Congregationalism subsequently to the change of Roger Williams, were during the year 1720. A Dr. Hoyle was sent out to solicit aid from the neighboring provinces that they might procure the means to erect an house of worship. Such aid was obtained chiefly from the churches in Massachusetts and Connecticut, and the first house for Congregational worship was erected on the West side of the river, not far from

the present sanctuary of the Beneficent church. The location gave dissatisfaction to the society on the ground of its being too far from the settled part of the town. In 1723 a more favorable site was obtained on the East side of the river, on which a house was erected in which the Society worshipped 72 years. This house is now standing, being 116 years old, and is used as a Town House. For some time the pulpit was supplied by neighboring ministers. *Rev. Samuel Moody*, of York, Me., a distinguished divine of that day, was at length invited to settle among them as their pastor. But the people in York being unwilling to relinquish his services longer than three months, he accordingly labored with them during this period only. On the 7th of March, 1724, Mr. Moody baptized 16 persons who may be considered as constituting the first Congregational church in Providence. Mr. Moody graduated at Harvard College in 1697, and died in York at an advanced age. He was distinguished for eminent piety, enlarged benevolence, and entire consecration to his Master's work. He was a distinguished revival preacher of his day, and often labored beyond the limits of his own parish. (*See Allen's Biographical Dict. p. 436.*) On the 23d of October, 1728, *Rev Josiah Cotton* was ordained the first pastor of this infant church. Twenty-three churches were invited to assist in the exercises of the ordination, and eighteen of them attended. The sermon was preached by *Rev. Nathaniel Appleton* of Cambridge. The church appears to have been harmonious under the ministry of Mr. Cotton until about the year 1742, when a portion of them became dissatisfied with his preaching as not being sufficiently evangelical, or as not giving sufficient prominence to the work of God's Spirit. The controversy waxed warm on both sides, when in March, 1743, a considerable number of the church and society withdrew and set up a separate meeting which led to the foundation of the Second Congregational church, or as it is now called, the Beneficent Church, with *Rev. Joseph Snow, Jr.* for its first pastor. *Rev. Mr. Cotton* continued the minister of the First Church nineteen years, when, in July, 1747, he resigned his charge, and was honorably dismissed. Mr. Cotton was son of *Rev. Roland Cotton*, of Sandwich, Ms., graduated at Harvard college 1722, and after his dismissal in Providence he resided in Woburn, Ms. and in Sandown, N. H. probably as a pastor of the churches in those places. (*See Rev. Nath. Cotton, Bristol.*)

In the spring of the year 1752, *Rev. John Bass* commenced laboring with this church as stated supply, and continued in this capacity until about the year 1758, when he withdrew and commenced the practice of physic in this town. He was a graduate of Harvard college, and was first settled in Ashford, Ct. He died in Providence, at the age of 63.

Rev. David S. Rowland became the pastor of this church in the autumn of 1762, and continued his labors until 1774, when he asked and received a dismission. Mr. Rowland preached a sermon before the Congregational Convention assembled at Bristol in 1772, entitled *Catholicism, or Christian Charity*, which was published. It extends to *seventy-five full octavo pages*.

During the year 1775, when the British were in possession of Boston, *Rev. John Lathrop*, (afterwards Dr. Lathrop,) pastor of the Second Church in Boston, came to reside here, and at the request of the society supplied their pulpit for nearly a year. During the succeeding four years the Society was broken and scattered by the war. In the autumn of 1780 they began to collect again from their dispersion, and to seek a supply of their pulpit. By invitation, *Rev. Enos Hitchcock* of Beverly, Ms. removed to Providence with his family, and on the first of October, 1783, he was installed as the pastor of this church and society. *Rev. Dr. Cooper* of Boston preached the sermon on the occasion. Dr. Hitchcock died Feb. 27, 1802. He was a native of Springfield, Ms., graduated at Harvard college, and was ordained colleague with *Rev. Mr. Chipman* of Beverly, Ms. in 1771. This station Dr. Hitchcock relinquished for the office of chaplain in the American army. Dr. H. was the author of several publications on Education.

In 1795, a new house was erected for public worship by this Society. On the morning of June 4, 1814, just twenty years from the laying of its foundations it was destroyed by fire. The present house was built on the same ground with the former, and dedicated May 29, 1815.

Rev. Henry Edes was ordained pastor of this church and society July 17, 1805, and continued in this relation until June, 1832. Sermon by John Eliot, D. D. of Boston. Dr. Edes was a native of Boston, and a graduate of Harvard College. He now resides in Dorchester, Ms., having abandoned the ministry.

Rev. Edward B. Hall, the present pastor, was installed as successor to Dr. Edes, Nov. 14, 1832. Sermon by *Rev. Orville Dewey* of New Bedford, now of New York City. Mr. Hall was graduated at Harvard college in 1820, ordained over the Second Congregational church in Northampton, in 1826, from which ill health compelled him to retire. (*Mr. Hall's Historical Discourses*, 1836.)

Second Congregational Church.

This church is known by the name of the Beneficent Church. On the 7th of March, 1743, about half of the First Church with many of the congregation, formally withdrew,

and "set up a separate meeting, where they attended the exhortation of a lay brother who had been brought up in the business of house carpentry." The seceders, ten males and fifteen females, proceeded to invite one of their number, *Mr. Joseph Snow, Jr.*, to become their pastor, and he was accordingly constituted the same in 1747. About the years 1748-50, the elder, with some of his principal members, being in want of a place of worship, repaired to the forest and cut the timber, and with their own hands erected their first sanctuary on the same spot on which their present house stands. In 1785 the society obtained an act of incorporation by the name of the Beneficent Congregational Society. In 1789 Mr. Snow, being 74 years of age, requested a colleague. In 1793, Oct. 16, *Rev. James Wilson* was ordained colleague with *Rev. Mr. Snow*. Sermon by *Rev. Dr. Sanger*, S. Bridgewater, Ms. Mr. Snow not being satisfied with the doings of the church and society in relation to the settlement of Mr. Wilson, withdrew, with a portion of his church, and formed the Third Congregational Church, now called the Richmond Street Church. *Rev. Mr. Wilson* continued the sole pastor of this church until Oct. 7, 1835, it being 42 years, when *Rev. Cyrus Mason* was installed his colleague. Mr. Wilson was a native of Limerick, Ireland, and for several years before he left that country, was a circuit preacher in the connection of the Wesleyan Methodists. He was born March 12, 1760, and died in the 80th year of his age.*

Rev. Cyrus Mason was installed Oct. 7, 1835, (Sermon by *Rev. Dr. McAuley* of New York,) and continued his connection till Sept. 19, 1836, when, in consequence of ill health, he sought a release from his charge and returned to the city of New York, where he now resides, and is a professor in the University. Mr. Mason was born in 1799, at Nassau, N. Y. was graduated at Union College, and was first settled over the Cedar Street Church in New York.

Rev. Mark Tucker, D. D. was installed colleague pastor June, 1837. Sermon by *Rev. Cyrus Mason*. Dr. Tucker was born in Whitesborough, Oneida Co. N. Y., 1795, was graduated at Union College, Schenectady, 1817, studied divinity with *Rev. Dr. Yates*, then professor in Union College, was ordained and installed over the Presbyterian church in Stillwater, in 1817, and was afterwards successively the pastor of the First Church in Northampton, Ms., and the Second Presbyterian church in Troy, N. Y. (*Annual Report of the Ben. Con. Church for 1832—Church Records.*)

Richmond Street Church.

After the ordination of *Rev. Mr. Wilson* over the Second Congregational Church, now the Beneficent Church, *Rev. Mr. Snow*, with those of the church and society who adhered to him, withdrew and worshipped in the dwelling house of the pastor, until May, 1795, when a new house was dedicated for their use. Mr. Snow continued to minister to his little flock until his death, which occurred April 10th, 1803, in the 89th year of his age, and the 58th of his ministry. Mr. Snow received a very limited education, but was esteemed a pious, devoted, orthodox minister of Jesus Christ.

Rev. Thomas Williams having previously received ordination, commenced his labors in this Society at their request at the commencement of the year 1807, and continued until 1816, when the connection was dissolved by mutual consent.

Mr. Williams was a native of Pomfret, Ct., was graduated at Yale College. After leaving Providence, he settled over the Congregational Church in Foxboro', Ms. and was subsequently the stated minister of the First Church in Attleboro', and of the Congregational Church in Barrington, R. I., and has labored in the ministry for a limited time in various places in Rhode Island and vicinity. He now resides in Connecticut.

Rev. Willard Preston succeeded Mr. Williams in Providence, and was installed July 31, 1816, and continued until Dec. 5, 1820, when he was dismissed. Mr. Preston was graduated at Brown University in 1806, was first settled at St. Albans, Vt. After his removal from Providence, he became pastor of a church in Burlington, Vt., and afterwards President of the University of Vermont. He is now the pastor of the Independent Church in Savannah, Ga.

Rev. Elam Clarke was ordained April, 1824, and dismissed Feb. 1825, (See Vol. XI. Am. Qu. Reg. page 72.) Mr. Clarke's ordination sermon was preached by *Dr. McAuley* of New York.

Rev. Thomas T. Waterman was ordained pastor Dec. 12, 1826, Sermon by *Rev. Dr. Beecher* of Boston, and continued until Jan. 2, 1837, when in consequence of protracted illness, he sought and obtained a dismissal from his affectionate people. Mr. Waterman was born at Windham, Ct., and was graduated at Yale College. He is now pastor of the Fifth Presbyterian Church in Philadelphia.

Rev. Charles T. Torrey was ordained March 22, 1837, Sermon by *Rev. Jacob Ide*,

* It is worthy of special notice that from the formation of this church until the settlement of Mr. Mason as colleague, a period of 93 years, this people have been served by but two pastors, without interruption, more than three generations.

D. D., Medway, Ms., and was dismissed at his own request on the 4th of October of the same year. Mr. Torrey was born at Scituate, Ms., was graduated at Yale College, and pursued his theological studies with Dr. Ide of Medway. He was afterward the pastor of Howard Street Church in Salem, Ms., and is now Agent in Massachusetts for the Anti-Slavery Society.

Rev. Willis Lord, the present pastor, was installed Dec. 27, 1838. Sermon by Rev. Nathaniel Hewitt, D. D., Bridgeport, Ct. Mr. Lord was born at Bridgeport, 1809, graduated at Williams College, 1833, and was ordained pastor of the Second Church in New Hartford, in 1834. (*Records of Richmond St. Church.*)

Westminster Congregational Society.

In Sept. 1828, just a century from the formation of the First Church, one of the deacons, with fourteen members, associated with others in the formation of a new church and society in the city of Providence, called the *Westminster Congregational Society*. Under this name the Society received an act of incorporation in January of the same year. *Rev. Frederick A. Farley* was ordained its minister, Sept. 10, 1828. Mr. Farley was born in Boston in 1800, graduated at Harvard University, 1818, and studied divinity at the Theological Seminary at the same place. His ordination sermon was preached by Rev. Dr. Channing, Boston. (*Rev. Mr. Farley.*)

High Street Church.

High Street Church was organized Dec. 18, 1834. The members at its organization were chiefly from the Beneficent and Richmond Street Churches. Rev. T. T. Waterman preached the sermon at the organization. *Rev. William B. Lewis* was ordained its first pastor, April 16, 1835. Sermon by Rev. Orin Fowler, Fall River, Ms. Mr. Lewis was dismissed at his own request, July 26, 1837. Mr. Lewis was a native of New York City, was graduated at Yale College, and studied theology in the Seminary connected with the College. He is now pastor of a Presbyterian Church in Brooklyn, N. Y.

Rev. Nathaniel S. Folsom was installed the second pastor, September 6, 1838. Sermon by Rev. Israel W. Putnam, Middleborough, Ms. (See Am. Qu. Reg. Vol. VIII. p. 316, and Vol. XI. p. 74.) (*From the Records of the High St. Church.*)

WASHINGTON VILLAGE IN COVENTRY.

A Congregational Church was formed in this village Oct. 28, 1831. It has never enjoyed the labors of a regularly settled minister, being small and sustained chiefly by missionary aid. *Rev. Mr. Fuller* was the first minister that labored here. *Rev. Giles Pease* commenced his labors in 1830, and continued about three years. During his ministry in this place the church was formed, and, by the aid of neighboring churches, a convenient house erected for public worship. Mr. Pease was a native of Somers, Ct. (See Am. Qu. Reg. Vol. XI. p. 400.)

Rev. William G. Johnstone succeeded Mr. Pease, Oct. 13, 1833, and left in March, 1836. Mr. Johnstone was a native of Scotland, and was ordained and installed pastor of a Presbyterian Church in New Brunswick, one of the British Provinces, previously to his coming to Coventry. Subsequently he has labored with the Congregational Church in East Greenwich.

Rev. John N. Whipple succeeded Mr. Johnstone in April 1836, and still continues with that people. Mr. Whipple was a native of Norwich, Vt., educated at the Theological Seminary in Bangor, and was ordained for the service of the Domestic Missionary Society in Maine, in which capacity he labored several years previously to his coming into this State. (*Rev. Mr. Whipple.*)

BARRINGTON.

The Congregational Church in this town is the oldest in the State that has held its standing as such to the present time. It was formed about the year 1670. It is much to be regretted that the means of collecting historical facts from this venerable church are so exceedingly scanty. The first settlers of Barrington were from the Colony of Plymouth, and of the Congregational order. When they set up their altar on this beautiful tongue of land, it belonged to the jurisdiction of Massachusetts, and continued until 1746, when it became an incorporated town of Rhode Island.

The church here has enjoyed the ministry of nine settled pastors, besides the labors of many others from time to time as stated supply.

The first pastor of this church was *Rev. Mr. Wilson*, who was settled here previously to 1700. But nothing further can be traced of him.

Rev. Samuel Torrey was settled Jan. 1, 1718, and was dismissed Jan. 1, 1726.

Rev. Peleg Heath was ordained Sept. 9, 1726, and dismissed Nov. 21, 1740. He was a graduate of Yale College.

Rev. Solomon Townsend was ordained in 1741, and died 1798, aged 80. He was a holy man, and was the pastor of this flock 55 years. He was a graduate of Harvard College.

Rev. Samuel Watson was ordained in 1798. Sermon by Rev. Dr. Sanger of Bridgewater, Ms. He continued the minister of this people 18 years. He was a native of Barrington, and a graduate of Brown University.

Rev. Luther Wright was installed Jan. 29, 1817. Sermon by Rev. T. Noyes of Needham, Ms. Dismissed in 1821. Mr. Wright was previously settled at East Medway, Ms., and subsequently a stated supply in Tiverton. (See Tiverton.)

Rev. Francis Wood was ordained Feb. 26, 1823. Sermon by Rev. Thomas Williams, Providence. Dismissed Nov. 22, 1826. Mr. Wood was a graduate of Brown University.

Rev. Thomas Williams labored as stated supply from May, 1835, until February, 1838. (See Richmond St. Church, Providence.)

Rev. Benjamin R. Allen, the present pastor, was installed Sept. 26, 1838. Sermon by Rev. Mr. Fowler, Fall River. He was born in Newport—ordained Sept. 13, 1829, and labored for several years as minister of a Congregational church in North Scituate. (From Records of the Church, by Rev. B. R. Allen.)

NORTH SCITUATE.

The Congregational Church in North Scituate was gathered under the ministry of Rev. Benjamin R. Allen, Jan. 1, 1834. Mr. Allen continued his labors among them from Aug. 13, 1831, to Jan. 4, 1838. He is now the pastor of the church in Barrington.

Rev. Charles P. Grosvenor was installed in this place July, 1838. Sermon by Rev. David A. Grosvenor of Uxbridge, Ms. Mr. Grosvenor is a native of Pomfret, Ct.—graduated at Yale College, studied theology at Andover and New Haven—was first a missionary in Illinois, then an ordained pastor in Massachusetts, and afterwards stated supply at South Kingston.—(From the Records of the Church.)

SLATERSVILLE.

The Congregational Church in Slatersville, a manufacturing village within the limits of Smithfield, was organized Sept. 8, 1816, under the missionary labors of Rev. Daniel Waldo. At the time of its organization, it consisted of twelve members, six males and six females. This church never enjoyed the labors of a settled minister until Rev. C. B. Elliot was ordained over it in 1835. In consequence of ill health, Mr. Elliot was dismissed at his own request in 1837.

Rev. Amos Lefavoure was installed by the same council which dismissed Mr. Elliot, and he was dismissed April 28, 1838.

Rev. Timothy Alden Taylor was ordained pastor of this church Jan. 23, 1839. Sermon by Rev. Thomas Shepard of Bristol. This church and society labored under the inconvenience of having no suitable place of public worship from the time of its formation until the last year. This inconvenience, we rejoice to say, is now remedied. During the summer of 1838, a new and beautiful sanctuary was erected on a commodious site, by the firm of S. & J. Slater, the proprietors of the establishment, at their own expense, and they surrendered to the church the use of it. The house cost \$5,000, and will long stand, we trust, as a monument of the enlarged generosity of the company who have thus honored God and benefitted their fellow men with a portion of their substance.

Mr. Taylor is a native of Hawley, Ms., a graduate at Amherst College, and at the Theological Seminary, Andover. (Rev. T. A. Taylor.)

EAST GREENWICH.

In 1774, a house of worship was erected in this town for Congregational worship, but stood unfinished until after the war. *Rev. Ezekiel Rich* preached here for a few years previous to the organization of the church. Oct. 1815, the Catholic Congregational Church was organized under the ministry of Rev. Daniel Waldo, a Missionary from the Massachusetts Missionary Society. Mr. Waldo continued in this field about six years. Subsequently this church has enjoyed the transient labors of Rev. Messrs. Woodbridge, Coleman, Wright, and Wood. *Rev. Michael Burdett* was ordained as Pastor of this church in 1829, and continued about four years. Mr. Burdett was the only pastor ever settled over this church. After leaving this place he was first installed at Berlin, Ms., and now is pastor of a church in Northbridge, Ms.

Rev. William G. Johnstone commenced his ministry here March 24, 1837, and left Feb. 20, 1839. (See Church in Washington Village.)

This church at the time of its organization embraced one male and four female members.

It has always been small, and has passed through many sore trials. It still remains missionary ground.—(*Rev. Wm. G. Johnstone.*)

KINGSTON.

In 1668, five of the Pettisquamscut purchasers passed the following order, viz: "That a tract of 300 acres of the best land, and in a convenient place, be laid out, and for ever set apart, as an encouragement, the income or improvement thereof, wholly for an orthodox person that shall be obtained to preach God's word to the inhabitants." This grant laid the foundation for the early introduction of Christian ordinances among the first settlers of this town.

From 1702 to 1710, *Mr. Samuel Niles*, at that time not ordained, a Congregationalist, preached in Kingston. He was afterwards settled in Braintree, Ms. It does not appear, however, that he ever had possession of the greater part of the grant.

In December, 1731, four gentlemen of Kingston wrote to Boston to obtain the services of *Mr. Joseph Torrey*. In April, 1732, a request was sent to have Mr. Torrey ordained. In May 17, 1732, a church was gathered at South Kingston, and the following persons entered into solemn covenant, viz: Joseph Torrey, William Mumford, George Douglas, Mary Wilson and Alice Gardner. On the same day Mr. Torrey was ordained by Rev. Samuel Niles of Braintree, Rev. John Webb and Rev. Thomas Prince of Boston, and Rev. James Searing of Newport. Up to October, 1768, Mr. Torrey had baptized 104 persons, of whom many were adults. Mr. T. was engaged for several years in a tedious lawsuit for the ministerial land, which, in 1752, was finally decided in his favor. The records of marriages kept by him extends to Jan. 28, 1783. The date of his death is not known.

His successor, *Rev. Thomas Kendall*, was installed Sept. 29, 1802, and dismissed Nov. 3, 1818. Mr. K. subsequently removed to Massachusetts, and afterwards to the State of New York.

In October, 1820, a society was incorporated by the name of "the Presbyterian Society in the Pettisquamscut Purchase." In October of the same year, seven professors of religion entered into covenant with each other, and put their names to a covenant and articles of faith preparatory to their being organized as a church. On the 17th of Jan., 1821, the meeting-house which had been erected by the society at Little Rest (now Kingston) was dedicated, and the church regularly organized. On the 19th of December of the same year, *Rev. Oliver Brown*, who had been for some time laboring among them, was installed their pastor. Mr. B. was a graduate of Harvard, and had previously officiated as chaplain of the Massachusetts State Prison at Charlestown. After his dismissal from Kingston, which occurred in 1835, he removed to Bozrahville, Ct., where he is now laboring.

Rev. Charles P. Grosvenor commenced his labors here as stated supply in the autumn of 1835, and continued until the spring of 1838, when he removed to North Scituate, where he is now pastor. (See Scituate, North.)

Rev. Thomas Vernon, the present stated supply, commenced his labors here in the summer of 1838. Mr. V. was born in Newport, graduated at Brown University, studied divinity with Rev. Dr. Mason of New York, was ordained pastor at Rehoboth in 1826, and was dismissed from his charge there at his own request in April, 1837.—(*Rev. Thomas Vernon.*)

There are parts of two other churches in this State which have not been noticed in this historical sketch, for the reason that both the pastors who have the care of them live within the bounds of Massachusetts, and would more properly come in under the statistics of that State. These are the churches in *Fall River* and *Pawtucket*. The former under the pastoral care of *Rev. Orin Fowler*, and the latter under that of *Rev. Constantine Blodgett*. This circumstance gives us a claim to the influence and services of these esteemed brethren as active members of our State Consociation.

Members of the Bar in the District, now State, of Maine, from its first Settlement to the year 1760, during which period it constituted only one County, viz. York.

By JAMES DEANE HOPKINS, Esq. Counsellor at Law, Portland, Me.

Name.	Residence.	Native Place.	Born.	Where ed.	gr.	admit'd.	Where admitted.	Removed, retired from practice, &c.	When.	D'th	Age.	General Remarks.
Thomas Gorgea	Agamencott, or Gorgiana, now York.	England	ab. 1617	England	unk.	unk'n	England	returned to England	1613	unk.	unk'n	
Nath Enery	Kittery	Kittery	ab. 1697	.....	.....	unk'n	unknown	retired from practice	ab. 1781	1762	ab. 65	
Caleb Enery	"	"	unk'n	.....	.....	unk'n	unknown	C. J. Ms. 1777	.....	1810	78	J. of S. C. U. S. 1789
William Gushing, LL. D.	Pownsbrough now Dresden	Sedate, Ma.	1753	Harvard	1751	1751	Suffolk Co., Ms. (N. H.)	Just. of S. C. Ms. 1777	.....	1810	78	Judge U. S. Court, Me.
David Sewall, LL. D.	York	York	1753	"	1753	1753	supposed Rockingham Co.	Just. of S. C. Ms. 1777	.....	1815	80	
Joseph Stockbridge	North Yarmouth	unknown	1757	"	1755	1755	unknown	.....	.....	1761	24	[1789

Members of the Bar of the County of Cumberland, State of Maine, from the Year 1700 to the Year 1838.

Name.	Residence.	Native Place.	Born.	Where ed.	gr.	admit'd.	Where admitted.	Removed, retired from practice, &c.	When.	D'th	Age.	General Remarks.
Theophilus Bradbury	Falmouth, now Portland	Newbury, Ma.	1739	Harvard	1757	1761	Cumberland Co.	removed to Newb't, Ms.	ab. 1777	1803	64	Just. S. J. C. Ms., 1797
David Wier	"	Charlestown, Ma.	1740	"	1758	1762	"	removed to Newb't, Ms.	.....	1776	36	C. J. of Ms., 1806
Theophilus Parsons, LL. D.	"	Newbury, Ma.	1750	"	1768	1774	"	removed to Newb't, Ms.	.....	1776	63	C. J. S. C. Vermont
Royal Tyler	"	Boston, Ma.	ab. 1756	"	1776	1779	supposed Suffolk Co., Ms.	removed to Newb't, Ms.	.....	1784	.....
John Frothingham	"	Charlestown, Ma.	1750	"	1771	1779	Cumberland Co.	Just. of C. C. P. Cumber.	.....	1784	.....
Daniel Davis	"	Barnstable, Ma.	1760	.....	.....	1782	Barnstable Co., Ma.	removed to Boston, Ms.	.....	1826	76	Sol. Gen. of Massach'tts.
William Symmes	Portland	Andover, Ma.	1760	.....	.....	1780	.....	removed to Boston, Ms.	.....	1835	73	Pres. of Cumb. Bar, 1805
Moses Gill	New Gloucester	Boston, Ma.	1764	.....	.....	1784	.....	removed to Boston, Ms.	.....	1807	47	
Samuel C. Johnson	"	Boston, Ma.	1764	.....	.....	1784	.....	removed to Boston, Ms.	.....	1793	.....
Salmon Chase	"	Cornish, N. H.	1761	Dartmouth	1785	1788	Suffolk Co., Ms. & Cumberland Co.	removed to Denatara	.....	1806	45	" 1806
Frederic Mellen, LL. D.	Biddeford and Portland	Sterling, N. H.	1761	.....	.....	1785	Rockingham Co., N. H.	C. J. of S. J. C. Ms., 22	.....	.....	.....	" 1806-20-34-39
Isaac Parker	Cashier and Portland	Boston, Ma.	1763	Harvard	1784	1788	Barnstable Co., Ms.	Just. S. J. C. Ms., 1807	.....	1830	62	Ch. J. S. J. C. Ms., 1814
George Bradbury	Newburyport, Ma. and Portland	Falmouth, now Portland	1770	"	1789	1792	.....	removed to Massachusetts	.....	1822	53	
Frederic Wadsworth	Freeport	Sedate, Ma.	1772	"	1791	1794	.....	removed to Midd. Co. Ms.	.....	.....	.....
Asa King	Gray	Littleton, Ma.	1771	"	1791	1794	.....	removed to Warren	.....	1798	28	
John Bigley, Jr.	Portland	Falmouth, now Portland	1770	.....	.....	1791	Cumberland Co.	removed to Belfast	.....	.....	.....
Samuel Thacher	New Gloucester	Cambridge, Ma.	1773	Harvard	1793	1796	Massachusetts	.....	ab. 1801	.....	.....	1834
Charles Angier	Freeport	Bridgewater, Ma.	1773	.....	.....	1793	Plymouth Co., Ms.	.....	.....	.....	.....	Pres. Cumb. Bar, 1820-
James D. Hopkins	Portland	England	1773	.....	.....	1796	.....	.....	.....	.....	.....
Peter O. Alden	Brunswick	Middleborough, Ma.	1773	.....	.....	1797	Cumberland Co.	.....	.....	.....	.....
George E. Vaughan	Portland	Scarborough	1774	Brown	1792	1797	.....	.....	.....	.....	.....
Nicholas Emery	Pownsbrough and Portland	Exeter, N. H.	1774	Dartmouth	1795	1798	Rockingham Co., N. H.	Just. S. J. C. Ms., 1835	.....	1834	62	
Ezekiel Whitman	New Gloucester and Portland	Bridgewater, Ma.	1776	Dartmouth	1795	1798	Plymouth Co., Ms.	C. J. of C. C. P. Ms., 22	.....	.....	.....
Dudley Todd	Winthrop and Portland	Rowley, Ma.	1776	Dartmouth	1795	1798	Lincoln Co.	removed to Wayne	.....	1835	60	
Stephen Longfellow, LL. D.	Portland	Gorham	1776	Harvard	1795	1798	Cumberland Co.	.....	.....	.....	.....
John P. Lattie	Gorham	Lanesburg, Ma.	1776	Brown	1795	1798	Middlesex Co., Ms.	.....	.....	1809	ab. 37	
Bohan P. Field	North Yarmouth	Northfield, Ma.	1776	Dartmouth	1795	1798	.....	.....	.....	.....	.....
Edward Little	Portland and Danville	Newbury, Ma.	1776	Dartmouth	1795	1798	.....	.....	.....	.....	.....
Daniel Howard	New Gloucester	Bridgewater, Ma.	1776	Harvard	1795	1798	.....	.....	.....	.....	.....
Barret Porter	New Gloucester and Portland	Lebanon, N. H.	1777	Harvard	1796	1800	.....	removed to Oxford Co.	.....	1819	.....
Benjamin Orr	North Yarmouth and Brunswick	Bethel, N. H.	1777	Dartmouth	1796	1801	.....	J. of Prob., Cumberland	.....	.....	.....
Joseph Ope	Portland	Spencer, Ma.	1777	Dartmouth	1796	1801	.....	.....	.....	.....	.....
Horatio Southgate	Hallowell and Portland	Scarborough	1778	.....	.....	1802	.....	removed to New Orleans	.....	1815	1829	52
Eleazer W. Ripley	"	Hallowell, N. H.	1778	Dartmouth	1796	1802	.....	retired from practice	.....	1828	ab. 43	
Nathan Kinsman	Portland	Portland	1778	Dartmouth	1796	1803	.....	.....	.....	1828	.....
James C. Jewett	"	Portland	1778	Harvard	1800	1804	Cumberland Co.	.....	.....	1828	.....

[illegible]

Names.	Residence.	Native Place.	Born.	Where ed.	Gr.	Admit'd.	Where admitted.	Removed, retired, &c.	When.	D'th. Age.	General Remarks.
Greenville Meigs	North Yarmouth and Portland	Portland	1799	Harvard	1818	1821	Cumberland Co.	removed to New York			
Joshua Pierce, Jr.	Gorham	Baldwin	1792	Bowdoin	1818	1821	"	removed to Calais			
James P. Vance	Portland and Calais	Calais	sup. 1800	"	1815	1821	"				
Randolph A. L. Codman	Standish and Portland	Portland	1795	"	1816	1821	"	removed to Detroit, Ma.			
Charles Cieland	North Yarmouth	England	.....	.....	.....	1821	"				
Joshua Little	Danville	Newburyport, Ma.	1801	Bowdoin	1820	1822	"				
John L. Meggler	Portland	New Gloucester	1794	"	1819	1823	Oxford Co.				
Charles Washburn	Harmon	New Gloucester	1800	Brown	1820	1823	Cumberland Co.				
Phillip Eastman	North Yarmouth and Harrison	Kingston, Ma.	1800	"	1820	1823	Cumberland Co.				
William Boyd	Standish and Portland	Chatham, N. H.	1800	Harvard	1820	1823	"				
Charles Pickard	Brunswick	Portland	1800	Bowdoin	1817	1824	"	settled in the min. at Lanh.	1834		
Charles Harding	Rymond and Portland	Wicasset	1797	Bowdoin	1821	1824	"				
Joseph Howard	Limerick and Portland	Gorham	1804	"	1821	1824	Oxford Co.				
Andrew L. Emerson	Portland	Brownfield	1800	"	1821	1824	Cumberland Co.		1835	33	
David Hayes	Westbrook	York	1802	Harvard	1810	1824	"				
Charles E. Barrett	Portland	North Yarmouth	1795	Bowdoin	1819	1824	"				
James C. Woodman	Portland	Northfield, Ma.	1804	"	1822	1825	"				
Francis O. J. Smith	New Gloucester and Poland	New Gloucester	1804	"	1822	1825	"				
William T. Smith	Portland	Gorham, N. H.	1806	"	1822	1825	"				
William Goodnow	"	Bethel, N. H.	1806	Bowdoin	1823	1826	York Co.				
William P. Fessenden	"	Fryeburg	1796	"	1823	1827	Cumberland Co.				
Nathaniel S. Littlefield	"	Wells	1804	Bowdoin	1823	1827	York Co.				
Stephen Longfellow, Jr.	Bridgton	New Gloucester	1795	"	1823	1827	Cumberland Co.				
Osgood Bradbury	New Gloucester	Portland	1805	Bowdoin	1825	1828	"				
Frederick D. Preble	"	Biddeford	1805	"	1825	1828	"				
Frederick Mellen	"	Gray	1804	"	1825	1828	"				
Patrick H. Greenleaf	"	Portland	1807	"	1825	1828	"				
John D. Kinsman	"	Baldwin	1805	"	1825	1828	"				
George W. Peirce	"	Minot	1801	"	1825	1828	"				
Joshua S. Little	"	Fryeburg	1806	"	1826	1829	Lincoln Co.	removed to Bangor			
Moses E. Woodman	Brunswick	Portland	1806	"	1826	1829	Cumberland Co.				
William Paine	Portland	Northborough, Ma.	1796	"	1826	1829	"				
Roscoe G. Green	"	Portsmouth, N. H.	1810	"	1830	1830	York Co.				
Augustine Haines	"	Wells	1801	"	1827	1831	"				
Nathaniel S. Littlefield	Bridgton	Dumack	1806	Bowdoin	1824	1831	Cumberland Co.	removed to Camden	1837		
William H. Codman	Gray	Minot	1808	"	1828	1831	Lincoln Co.	removed to Penobscot Co.			
James B. Cleveland	Portland	Portland	1809	"	1828	1831	Cumberland Co.	removed to New York	1836		
Freeman Bradford	Portland	Newburyport, Ma.	1809	"	1828	1831	"				
James Brooks	Danville	Gorham	1809	"	1828	1831	"				
Edward T. Little	Gray	Limerick	1807	Bowdoin	1827	1831	"				
John H. Hilliard	Standish	Windsor	1807	"	1827	1831	"				
Horatio J. Swasey	Portland	Newburyport, Ma.	1808	"	1827	1831	"				
James P. Otis	"	Limerick	1808	"	1827	1831	"				
Beth Faine	Gray	Newburyport, Ma.	1808	"	1827	1831	"				
John F. Hartley	Portland	Saco	1808	Bowdoin	1829	1834	admit'd by Resolve of Leg.	rem'd to Washington, '35			
Joseph Waterman	Portland	New Gloucester	1812	"	1831	1834	Cumberland Co.	removed to Georgia			
John Rand	Standish	New Gloucester	1811	Bowdoin	1831	1834	"				
Daniel C. Poole	Portland	Portland	1806	"	1831	1834	"				
Edward H. Thomas	"	"	1811	Bowdoin	1831	1834	"				
John E. Patten	"	"	1813	"	1832	1835	"				
Henry J. Jewett	"	"	1813	"	1833	1836	Lincoln Co.	removed to Iowa Ter.	1838		
Thomas B. Smith	Falmouth	Georgia	1811	Wash. Col.	1830	1836	Cumberland Co.	removed to Texas			
Edward Fox	Portland	Chatham, N. H.	1815	Harvard	1834	1837	"	removed to Florida			
Ann W. True	"	Chester, N. H.	1804	"	1834	1837	Oxford Co.				
John Appleton	"	Beverly, Ma.	1815	Bowdoin	1834	1837	Cumberland Co.				
John F. Mussey	Raymond	Portland	1816	Harvard	1835	1838	"				
Francis Springer	Portland	Portland	1816	"	1835	1838	"	removed to Iowa Ter.			
John W. Munger	Portland	Thompson, Ct.	1813	"	1833	1838	"				
Charles Danforth	Gorham	Somerset Co.	1813	"	1833	1838	"				

Notes

TO THE PRECEDING STATISTICS.

FROM the first settlement of the old *Province*, afterwards *District*, and now *STATE OF MAINE*, until the year 1760, it formed only one county, viz. York;—for the very short period, when the territory granted to Sir Ferdinando Gorges had the name of *New Somerset-shire*, cannot come under notice here. There are records of Judicial Courts in Maine as ancient as 1636, and these suppose others, perhaps a year or two older, which are, probably, forever lost.

The compiler of the above table, having recently had occasion to examine these antiquities of York county, has ascertained, as he believes, the names of all the oldest lawyers, who practised in Maine, which the records disclose. He has therefore given them their chronological places in the table, with all the particulars concerning them, which he has been able to glean. This may save some labor to the gentleman who may furnish statistics of the York Bar, to which indeed these names, six in number, more properly belong. They are inserted here, because it may be found useful in preparing a table for the latter county.

In 1760 the legislature of Massachusetts, of which Maine then constituted a part, erected two new counties, thereby dividing Maine into the counties of York, Cumberland, and Lincoln. Since which period, no names, except of those members of the profession who have *resided* in Cumberland, are inserted. Many others have been *admitted* to the practice in this county, who have never resided in it;—such are considered as belonging to the counties where they are respectively located.

Much time and labor have been devoted to the object of rendering this table as perfect as possible;—that it is entirely correct would be too much to hope. It is believed, however, that it will not be found to contain many errors of importance.

Offices of honor, and important trust, have been held, and ably sustained, by many members of the Cumberland Bar; but the table will not admit a designation of any, except those which are allied to the legal profession.

At the earnest request of the editors, the compiler has added a very few brief biographical notices of deceased members of the Cumberland Bar, from such materials as came immediately to hand. He regrets that they must be written in much haste, and much he fears that he shall not be able to do justice to the subject, even in his own opinion.

THOMAS GORGES, the first lawyer in Maine, to whom the community seem to have been much indebted for his efforts to enlighten the ignorance of early times, came from England, where he was educated, and was of the Inns of Court, in 1640. Tradition speaks very favorably of him. He returned to England in 1642 or 1643. He was the first mayor of the city of Gorgiana, formerly called Agamenticus, and afterwards York.

NOAH EMERY, of Kittery, is the next lawyer mentioned in our ancient records. He was the great grandfather of Hon. Nicholas Emery, now an Associate Justice of the Supreme Judicial Court of Maine. Mr. Emery was a cooper, and followed that employment until excessive corpulency rendered him unable to pursue it. He entered upon the study of law, but under whose superintendence tradition has not informed us. Aged persons state that his legal acquirements were very respectable. His last will and testament, probably drawn up by himself, bears the stamp of professional ability, and shows him to have been a man of competent estate in his time. He died in 1762. The place of his birth has not been ascertained, but he is generally considered as having belonged to Kittery. It is supposed that he was between 60 and 70 years old at his death.

CALEB EMERY, supposed to be a cousin of the next preceding, also lived in Kittery, where probably he was born. He seems to have succeeded to the professional business of his relative. Under whom, or in what manner, he was qualified for the Bar, is not ascertained. The earliest notice of him in the York Records appears to be in 1761, when he was appointed Attorney for the King, at October Term of the Inferior Court. Mr. Emery was a man of plain manners, principally engaged in agricultural pursuits. He discouraged litigation among his neighbors, as much as he could, and sought to effect a compromise of their differences. He seems not to have been much employed as an advocate; that part of the professional duties of his time being probably performed by able speakers from abroad, who occasionally attended the courts. Mr. Emery gradually withdrew himself from the practice to devote his attention to the calm retirement of his favorite pursuit of agriculture.

WILLIAM CUSHING, LL. D., was born in Scituate, Ms., in March, 1732, graduated at Harvard College in 1751, and studied law with Jeremiah Gridley. He settled at Pownalborough, now Dresden, where he practised with great success. He was the first Judge of Probate in Lincoln county. He was appointed Chief Justice of Massachusetts in 1777, and transferred to the Supreme Court of the United States in 1789, which office he held until his death in 1810. He was Vice President of the Convention of Massachusetts, which ratified the Federal Constitution, and presided in it during a great part of its session. His long life was spent in the public service, and was marked by great industry, and integrity, for which, it has been said, that he was even more distinguished, than he was for brilliancy of talents. He was remarkable for great simplicity and purity of manners.

DAVID SEWALL, LL. D. was born in York, 1735, graduated at Harvard College in 1755, and pursued his legal studies with Judge Parker, at Portsmouth, N. H. He commenced practice about 1759, in his native town, and pursued it with success, until he was appointed an Associate Justice of the Superior Court in 1777. In 1789 he was appointed Judge of the United States Court for the District of Maine. This Court was clothed with the powers incident to Circuit Courts, so that capital cases were cognizable before Judge SEWALL. There was a trial and conviction for murder and piracy in his court, and he pronounced sentence of death on the convict, which was executed. Probably this was the first capital conviction in any court of the United States. The character of Judge Sewall is marked by numerous instances of active benevolence. His unassuming deportment, social disposition, and amiable manners, are proverbially remembered; and many probably are now living, who once felt the hard pressure of poverty, and have reason to associate the name of Sewall with grateful feelings, and to bless the memory of a generous benefactor. He died Oct. 22, 1825, aged 90.

JOSEPH STOCKBRIDGE was born in August, 1737, (the memorial does not state where,) graduated at Harvard College in 1755. It is not known where he pursued his legal studies. It appears by the only memorial I find of him, that he practised law in Maine, (probably in North Yarmouth or Falmouth,) in 1760, and part of 1761. He had little opportunity to exhibit his talents, or acquirements, for he died within a year after he commenced the practice. Mr. Stockbridge was the first Register of Probate in Cumberland County.

THEOPHILUS BRADBURY of Newbury, Ms., graduated at Harvard College in 1757. He was admitted to the Bar at the first term of the Inferior Court in Cumberland, in 1761, and immediately entered into practice in Falmouth, now Portland. Mr. Bradbury instructed a school while he was a student—hence, it is supposed, that he studied law in Maine;—perhaps, under the direction of William Cushing. Mr. Bradbury soon became eminent, both as a counsellor, and as an advocate. In the time of the American Revolution he removed to Newburyport, where his reputation followed him, and he was eminently successful. In 1763, he was appointed a collector of the excise, and discharged the duties of that office several years in Falmouth. In 1796, he was elected a member of Congress in Essex County, Ms.; and in 1797 he was appointed an Associate Justice of the Supreme Judicial Court of Massachusetts. He died in 1803, aged 64.

DAVID WYER was born in Charlestown, Ms., was the son of a ship-master. He graduated at Harvard College in 1758, where he studied law has not been ascertained; but as he instructed a school in Falmouth before his admission to the practice, it may, perhaps, be presumed, that his legal studies were directed by some gentleman in Maine. Some have supposed that he pursued his studies under the direction of James Otis. He was admitted to the practice of law at October term of the Inferior Court in Cumberland, 1762.

THEOPHILUS PARSONS, LL. D. was born at Newbury, Ms., Feb. 24, 1750, graduated at Harvard College 1768, was a student of Theophilus Bradbury, and instructed a school in Falmouth, then Portland, while he pursued his legal studies. It is said, that he employed every moment of his leisure to qualify himself for that unrivalled excellence to which he was destined to arrive, and which distinguished him, among all his contemporaries, by the appellation of the Giant of the Bar. He was admitted to practice in 1774 in Cumberland county, and practised, first in Falmouth, now Portland, but in the latter part of 1776, he removed to Newburyport, Massachusetts, but still continued to practise in the courts in Falmouth, where he was often employed to oppose his legal preceptor. He was one of the Committee of Safety in 1775, at the age of 24, in conjunction with others, all of whom were several years his seniors. In 1777, he was one of the delegates of the County of Essex to consider the constitution formed by the Legislature, and he drew up the celebrated report called the Essex Result. In 1780, he was a member of the Convention, which formed the Constitution of Massachusetts, which was afterwards adopted, and he was one of the most efficient members of that body. He was also one of the Convention, which accepted the Constitution of the United States, and exerted a

powerful, and beneficial influence to procure its adoption. In 1800, he removed to Boston, where, among many able and distinguished lawyers, he held the first rank. In 1806, he was appointed Chief Justice of Massachusetts, and continued in that office until his death, in September, 1813, in the 63d year of his age. To state that Mr. Parsons's legal learning and talents were unrivalled among those who were of distinguished eminence in the profession, is but to point out one trait of his character. He was a universal scholar, and eminent in most branches of learning. It is remarked of him, that when in company with men of science, he always conversed upon the particular science to which each had principally directed his attention. To the learned divine he always appeared to have a deep and profound knowledge of theology. With the professor of mathematics, he could at once enter upon the most abstruse branches of that science, and manifest to his astonished auditor a depth of learning to which many professors never arrive. Few metaphysicians would dare to enter the list of controversy with him. If the subject of conversation were anatomy, medicine, chemistry, natural philosophy, or natural history, Mr. Parsons was always at home, always profound. He appeared to be acquainted with all the minutiae of mechanical employments; and nothing useful, which passed under his notice, escaped the critical examination of a mind, which, as if by intuition, seemed at once to penetrate all its principles, and all its ramifications. This is but a very imperfect delineation of Theophilus Parsons—to do full justice to his character demands an abler hand.

JOHN FROTHINGHAM was born in Charlestown, Ms., graduated at Harvard College in 1771, pursued his legal studies under Theophilus Bradbury, and was a fellow student with Mr. Parsons. Mr. Frothingham was admitted to the practice at the Inferior Court, in Cumberland, March term, 1779. There was so little practice at that period, that Mr. Frothingham united with his professional employment the duties of a schoolmaster in Falmouth during several years. He was appointed Inspector of Excise for Maine District. He pursued his legal employment with the confidence of his clients several years. In 1804, he was appointed a Justice of the Court of Common Pleas, which office he held eight or nine years, until the late Circuit Court of Common Pleas was organized. He held several other offices, and faithfully discharged their duties, and it is an unequivocal proof of the confidence, which those who best knew Mr. Frothingham reposed in him, than he held the office of Town Clerk more than thirty years. He was a representative of Portland in the Legislature of Massachusetts in 1786. He was Register of Probate for Cumberland County ten or twelve years. During several of his last years he was blind. Mr. Frothingham ever sustained the character of an amiable, and an honest man; and he deserved it.

SALMON CHASE was born in Sutton, Ms. July 14, 1761, and removed with his father to Cornish, N. H. in 1765, graduated at Dartmouth College in 1785, and pursued his legal studies with Judge Sherburne, Portsmouth, N. H. He came to Portland in 1789, and was admitted to the Bar at October term of the Cumberland Court of Common Pleas in that year. He commenced his practice at Portland, and continued there until his death, Aug. 10, 1806, at the age of 45. Mr. Chase was not only an able lawyer; he was also well versed in all the branches of solid learning. He was not distinguished as a *belles lettres* scholar; but in legal science, and in mathematical and metaphysical learning, he had few superiors. He rose to high rank in his profession; but he was much more distinguished as a learned and safe counsellor, than as an advocate. In the social circle, few were able to cope with Mr. Chase in argument, upon the various subjects of his learning; but he was not equally successful, when he exercised his talents as an advocate at the bar. But he was held, by all his cotemporaries, in very high respect as a lawyer; and was by many familiarly called "the great gun" of the Cumberland Bar. Mr. Chase always enjoyed the unbounded confidence of his clients; and his death was much lamented by the community. He was one of the United States Commissioners of Bankruptcy, in Maine.

SAMUEL COOPER JOHONNOT was born in Boston, graduated at Harvard College in 1783, after which he spent some considerable time in Europe. He pursued his legal studies in the office of the late Governor James Sullivan, in Boston, was admitted in Suffolk County, Ms.; and, according to the record, was also admitted in Portland, the same year, viz. 1789. Mr. Johonnot possessed great wit and vivacity, with much literary talent. His satirical powers rendered him dangerous to those, who fell under his censure or his displeasure, and ultimately proved injurious to himself; for, entering into a newspaper controversy upon the subject of a political election, his satire bore very severely upon several of the most considerable persons in Portland; and their resentment rendered his longer stay so perilous, that he found it necessary to make a hasty removal. His talents promised much in his favor as an advocate. What he might have become as a lawyer, he had not sufficient opportunity to prove, for he resided in Portland only about two years. Mr. Johonnot afterwards removed to Havanna, where he was appointed American Consul, and accumulated a handsome estate in commercial pursuits.

WILLIAM SYMMES, son of Rev. Dr. Symmes of Andover, graduated at Harvard College in 1779. He pursued his legal studies in Essex County, Ms., and was admitted to the bar in that county. His admission is recognized by the Court of Common Pleas in Cumberland County, Me., at October term, 1790, when he came to Portland, entered into practice, and continued there until his death, in January, 1807. Mr. Symmes was a member of the Convention, which adopted the Federal Constitution, to which he had been opposed, as were his constituents, the inhabitants of Andover, who had instructed him to oppose its adoption; but Mr. Symmes, after hearing the able arguments in favor of the Constitution, in that learned body, became fully convinced of the error of his former opinions, and he magnanimously resolved not to vote against it; but as he was pledged to his constituents to oppose the Constitution, he considered it an honorable course to return to Andover; and this he did, and called together a number of his fellow townsmen, to whom he related the change of his own opinions, and the reasons, which had produced the change, and that he had returned to resign his seat, in order that they might elect another delegate to represent them. This honorable conduct was so highly approved by his constituents, that they declined electing another; sent him back, discharged of his pledge, and left him at full liberty to act according to his own convictions. Mr. Symmes did return to the Convention, and in a speech, which was universally applauded, gave a history of the operations of his own mind upon the important subject; his former opinions; those of his constituents, and their instructions; the light, which had gradually dispelled his former errors; and his full conviction, that he and his constituents had greatly misunderstood the important subject, which had brought the Convention together; and that having, at length, the full and free consent of his constituents to act according to the dictates of his conscience, he was happy to say, that he should vote freely, cordially and joyfully, in favor of that Constitution, the adoption of which he came, in the first instance, resolved to resist, and instructed to oppose. Mr. Symmes was a well read lawyer, and an able and eloquent advocate. He ranked among the first of his contemporaries. He was a fine classical scholar, of cultivated literary taste, and uncommonly learned as a historian. Mr. Symmes's productions in the newspapers of the time were an honorable testimony to his literary character, particularly a series of numbers entitled "Communications" about the year 1795, in defence of the common law against the political fanatics of the day. These numbers were copied in the principal newspapers throughout the Union.

ISAAC PARKER was born in Boston in 1768, graduated at Harvard College in 1786, and pursued his legal studies in the office of William Tudor, in Boston. He commenced practice at Castine, in Hancock county, where he soon acquired an extensive practice, and a high and well merited reputation. During his residence at Castine he was several times elected a representative to the Massachusetts legislature,—and once, it is believed, to the senate. In 1796 he was elected a representative of his district to the legislature of the United States; but in the autumn of 1798 he declined a re-election. In 1799 he was appointed Marshal of Maine District, which office he continued to hold until 1804, when he was removed, under President Jefferson's administration. He left Castine, and settled in Portland, in 1799, where he continued, and enjoyed an extensive and successful practice until 1806, when he was appointed an Associate Justice of the Supreme Judicial Court of Massachusetts, and, in 1807, he removed to Boston. He succeeded to the office of Chief Justice of Massachusetts, vacated by the death of the deeply lamented Chief Justice Sewall, in 1814,—which office he held until his own sudden, and unexpected, and universally lamented death in 1830. He was employed in his judicial duties on the day preceding his death. Chief Justice Parker was not more distinguished for judicial science than for the uncommon urbanity of his manners, and the intelligence, affability, and benevolence, which characterized his private life. Chief Justice Shaw, his successor, who has ably portrayed the character of his predecessor, declares, that Judge Parker was entirely free from all affectation and pretension;—that he merited, and always received, the respect, which he never sought; and which, though it could not fail to be grateful to his feelings, was never known to excite in him any official pride; that he was a man of great industry, and that, in the discharge of his official duties, he was always cautious and patient; and although his penetration was lively and acute, yet he never allowed himself to form a hasty opinion; but availed himself of all the aids of argument, and all lights from judicial authority, or the reasonings of others. Some, adds Judge Shaw, have thought that he was apt to lean to the side of equity; and if it be so, it may be said with great justice that *even his failings leaned to virtue's side.*

DANIEL DAVIS was born in Barnstable, Ms. He was not publicly educated. He studied law with Shearjashub Bourne, of Barnstable, and was admitted to the practice in 1782. He settled in Portland immediately after his admission. Mr. Davis practised with great success. He was an eloquent and popular advocate, and had an extensive practice, not only in his own county but in all the counties of Maine. Mr. Davis was appointed in 1796 with William Shepard and Nathan Dane to treat with the eastern

Indians; and the same year he succeeded William Lithgow in the office of United States Attorney, in the District of Maine. He was repeatedly chosen a representative by the town of Portland, and senator by the county to the legislature of Massachusetts, and while he was a senator, in 1801, he received the appointment of Solicitor General of Massachusetts—the duties of which he faithfully and ably discharged until the office, with that of Attorney General, was abolished, in 1832. Mr. Davis enjoyed the confidence of his clients, and well sustained the character of an able advocate, and a man of genius. He died at Cambridge, 1835, aged 75.

JOHN BAGLEY, Jr. was born in Falmouth, now Portland, in 1770. He was not publicly educated. He pursued his legal studies in the office of Daniel Davis; and was admitted to the practice in Cumberland county, May Term, 1794. But Mr Bagley continued in the practice about one year only, and devoted the remainder of his short life to mercantile pursuits. He died in July, 1798, much lamented by a numerous circle of acquaintances and friends.

DUDLEY TODD was born at Rowley, Ms., in 1776—graduated at Dartmouth College in 1795, and was admitted to the practice in 1798. He commenced his professional career at Winthrop in Lincoln (now Kennebeck) county, where he remained several years, and afterwards removed to Portland—removed thence to Wayne, Kennebeck, and continued there until his death, in 1835, at the age of 60 years. Mr. Todd well deserved his reputation of being a good lawyer, and he was honorably distinguished as an advocate. Soon after his removal to Portland, he was appointed Attorney for the State, in the county of Cumberland; the duties of the office he discharged some years with fidelity and ability. He was fair, honorable, and liberal in practice, and held a very respectable rank in his profession. Mr. Todd was a man of much firmness of character. His opinions were fixed and unwavering. He was warm in his friendships, and his integrity was unquestionable. His latter years were afflicted by disease, which deprived the community of many valuable services he had been accustomed to render; and his death was much lamented by his professional brethren, and his private acquaintances and friends.

GEORGE BRADBURY, son of the late Judge Bradbury, was born in Portland in 1770, graduated at Harvard College in 1789, prosecuted his legal studies in the office of his father, and was admitted to the bar in the county of Essex, Ms., where he continued in the practice several years. He came to Portland in 1803, where he continued to reside until his death in Nov. 1823. Soon after Mr. Bradbury's coming to Portland, he was appointed Attorney for the government, in Cumberland county, and held the office a few years until he resigned it. He was elected a member of congress in his district in 1814. He was a member of the senate of Maine in 1822. He was appointed colleague clerk of the Judicial Courts in Cumberland county with the late Judge Freeman in 1817, and held that office until the separation of Maine from Massachusetts. Mr. Bradbury devoted much of his time to mercantile pursuits; so that it may be almost questionable whether he should be included among the members of the Cumberland Bar. He was respected, and highly esteemed by all who know him. Amiable in private life, and affable and faithful in the discharge of his duties in public situations; perhaps he never had an enemy. Happy reminiscences will be associated with his name, and long continue to remind us of the universal regret at his sudden and unexpected decease.

JOHN P. LITTLE graduated at Brown University, and pursued his legal studies at Groton, Ms., in the office of Timothy Bigelow; was admitted to the practice in 1799. He settled at Gorham, where he continued until his death in 1809. Mr. Little was remarkably industrious, and attentive to the duties of his profession. He had an extensive practice, and enjoyed the full confidence of his clients, and his friends. He was not so much distinguished as a lawyer, or as an advocate, as for his private worth. He was a man of strict integrity, and his moral and social virtues rendered his death a source of grief to an extensive circle of acquaintances, and a loss to the community.

BENJAMIN ORR graduated at Dartmouth College in 1798, and pursued his legal studies in the office of Samuel S. Wilde, now one of the Justices of the Supreme Court of Massachusetts. Mr. Orr was admitted at the Court of Common Pleas in 1801. He commenced the practice at Topsham, in Lincoln county, but afterward removed to Brunswick, in Cumberland, and continued there until his death, in Sept. 1828. Mr. Orr was not a common character; but such a man as a century rarely produces. He had only the advantage of such an education as a country school affords, when he was put an apprentice to a housewright; but the extraordinary powers of his mind soon discovered themselves, even under such disadvantages, and enabled him to investigate for himself the subjects which employed his attention. He saw himself capable of self-education, and accomplished much more, without an instructor, than multitudes are able to obtain under the advantages of schools. The entire success of his mental efforts convinced him, while an apprentice, that he was able to sustain a higher rank in society than his parent had allotted to him. Possessed of great industry, firmness, and perseverance, he became, by his own efforts alone, partially fitted for college. He served out his apprenticeship;

and, by his uncommon industry, defrayed the expense of completing his preparation for entering Dartmouth College, and while a student there, the labor of his hands defrayed all his college expenses until he received his degree. He wrought as a housewright in Portland, where he had opportunities of comparing his situation with that of others;—and where, after having been several days, at different times, an auditor of the proceedings of the judicial courts, he was able accurately to estimate the mental powers of several public speakers, and compare them with his own. This resulted in a deliberate resolution to become a lawyer. The difficulties in the way of accomplishing this object could not appal or discourage such a man as Mr. Orr. Hitherto, what he had resolved to do, he had found himself able to accomplish, and with characteristic resolution he accomplished this also. He succeeded, supporting the expenses of his legal studies by the labor of his own hands, and by the profits of occasionally keeping a school for a short period. His herculean effort was crowned with the most complete success; and he, who, but a few years before, was a transient spectator in the court room, appearing like a mere rustic, starting at all he saw, and swallowing every word he heard, himself unnoticed and unknown, soon appeared at the bar, as its brightest ornament, and universally regarded as an honor to the State. Chief Justice Mellen publicly noticed his death, in a charge to the Grand Jury in Sept. 1828, and spoke of him as one, who had long stood at the head of the profession in the State, who had distinguished himself by the depth and solidity of his understanding; by his legal acumen and research; by the power of his intellect; the commanding energy of his reasoning; the uncompromising firmness of his principles; and the dignified, and lofty sense of honor, truth, and justice, which he uniformly displayed in his professional career, and in the walks of private life. Another, the author of an obituary notice of Mr. Orr, says, that his powers appeared to most advantage in discussing points of law to the Court. Here, laying aside all display of wit, and sarcasm, all superfluous illustration and circumlocution, all skirmishing at the out posts, and dallying with his adversary, he seized at once upon the question at issue. His argument was dense, and brief; proceeding in regular progression from the commencement to the conclusion; so that, it was dangerous for one, who would comprehend its full force, to withdraw the attention from him one moment. Mr. Orr's devotion to the duties of the profession he so eminently adorned, was interrupted only by his public duties as a representative to congress two years. He held no other office. He never sought any.

NATHAN KINSMAN graduated at Dartmouth College in 1799, and studied law in the office of the late Chief Justice Parker. He was admitted to the bar in Cumberland county in 1803, and opened an office in Portland, where he continued until his lamented death in 1829. Mr. Kinsman had a very extensive practice for many years, and more particularly in 1807, and subsequently, in what were commonly called Embargo cases, in which he was more employed than all the other lawyers in Maine.

OLIVER BRAY graduated at Yale College in 1795, commenced his legal studies in Connecticut, and completed them in the office of William Symmes, in Portland, and was admitted to the bar in Cumberland county in 1804. He opened an office in Portland immediately, and continued here until his death, in Dec. 1823. Mr. Bray was so extensively employed as a magistrate, and devoted so much of his time to other pursuits, that he could not attend much to professional business as a member of the bar.

PETER THACHER pursued his legal studies under the direction of several members of the bar, and completed them in the office of William Synmes. He was admitted in Cumberland county in 1804 or 1805, and set himself down in Gorham, his native place, where he followed the practice, a few years, until his death.

SAMUEL WHITMORE, Jr. graduated at Dartmouth College, in 1802, pursued his legal studies in the office of John P. Little, and was admitted to the bar in 1805. He settled in Gorham, his native place, but continued in the practice only about three years. He died at an early age, much, and deservedly lamented. He was a young man of much promise, and was popular where he was best known. Young as he was, at his death, he was Colonel of a regiment of militia in the military district where he resided.

ELISHA P. CUTLER graduated at Williams College in 1802, pursued his legal studies in the office of Samuel Dana and William White Richardson, and was admitted to the bar in 1805; and entered into practice at North Yarmouth, where he continued until his death in August 1813. Mr. Cutler was a good lawyer, and had just begun to distinguish himself as an able advocate. Few gentlemen have entered into the practice with a fairer prospect of usefulness and eminence; and he was equally respected in private life. Popular in the place of his residence, he represented his fellow townsmen in the legislature of Massachusetts in the years 1810 and 1811, and, it is believed, another year. Mr. Cutler was, in his principles, firm, manly and independent. His integrity, outward circumstances had never shaken, and, it is believed, they could have no power to shake it. He never sought popularity; it sought him; and he died in full possession of the confidence, and the high esteem of all who knew him.

THOMAS HOPKINS, Jr. was admitted to the bar in Cumberland, at Nov. Term, 1805. He commenced the practice in Bridgton, where he remained about one year and then removed to Portland in ill health, which continued, and increased, until his death, Dec. 8, 1807. Cut off in the morning of his days he had but little opportunity of showing his professional qualifications or acquisitions. Mr. Hopkins was born in England—had no collegiate education; and, with the exception of six months, when he was in the office of Judge Wilde, at Hallowell, he pursued his legal education in the office of the compiler, his brother.

HEZEKIAH FROST graduated at Yale College in 1802, and received his legal education in Connecticut. He was admitted to the bar, in Cumberland county, at March Term, 1807, where he continued in the practice until his death, in 1827. Mr. Frost was a well educated lawyer. He was also a very interesting, and exhibited some memorable proofs that he was also an eloquent, advocate. His mind was highly cultivated, and a native genius enabled him to call forth his powers with much success. While he often drew largely upon an inexhaustible fund of humor, he never lost sight of the points of his case, nor failed to enlighten, while he delighted, I had almost said enchanted, his audience, by the sallies of his wit. Mr. Frost had a well disciplined mind. He was a profound mathematician, skilled in argumentation, and always understood the law of his case. No man had more of the milk of human kindness. His integrity was unimpeachable; his principles, and his opinions were fixed, settled, and unwavering; and those who knew him best loved him most for the open, frank, and active benevolence of his heart. For some years preceding his death sickness and infirmity deprived the community of many valuable services, he could otherwise have rendered.

WILLIAM BARROWS was born in Hebron, Oxford county, in 1784, graduated at Dartmouth College, in 1806, with the highest honors. He was principal of the institution of Hebron Academy during several years; afterwards he commenced and completed his legal studies in the office of Samuel Ayer Bradley at Fryeburg, was admitted to practice in 1812 in Oxford county. He settled in North Yarmouth in 1813, where he remained until his death in Nov. 1821. Mr. Barrows was a well educated lawyer, and had begun to distinguish himself as an advocate, when his early, and deeply lamented death disappointed the high expectation of his friends, and the community. Mr. Barrows possessed a solid understanding, a cultivated literary taste, and was highly esteemed for his sound principles, and uncompromising integrity, for the suavity of his manners and the benevolence of his heart.

ALFRED METCALF graduated at Brown University, and pursued his legal studies in the office of Fisher Ames, at Dedham, Ms. He was admitted to the practice, in Massachusetts, in 1804, and settled in Portland in 1806, where he continued until 1812, when, on account of ill health, he removed to Bardstown, Ky. Two or three years after he settled there he was appointed a Judge of the Court of Common Pleas, and held that office with distinguished reputation, about two years, when his still declining health compelled him to resign it, and he removed to Alabama; but his disease (consumption) was too deeply fixed, and he died about two years after, much lamented by all who knew him. Mr. Metcalf was an excellent scholar, and a well read lawyer, and gave the promise of much usefulness and eminence in his profession. He was a man of inflexible integrity, of unwavering, uncompromising principles; of an open, frank, and generous disposition; and possessed a heart susceptible of every generous and noble impression;—wherever he was known he was beloved,—and most beloved where he was best known.

BURNET PIKE had his legal education in the office of John Burnham, in Limerick, county of York, and was admitted to practice, it is believed, in 1819. He commenced his practice in Bridgton, and continued there until his death, in 1827. Mr. Pike's professional reputation was very respectable; he had begun to distinguish himself as an advocate, and warranted an expectation of future eminence. His practice at the bar was liberal, fair, and honorable; and in private life he was much respected. His early death was deeply lamented by his friends and acquaintances, and extensively felt as a loss to the community.

ROBERT ORR pursued his legal studies in the office of his brother Benjamin Orr, in Topsham, and was admitted to the bar, in Cumberland county, Oct. Term, 1823. Mr. Orr presents another instance, wherein the expectation of much usefulness and eminence has been disappointed by an early death. He died in 1828 much lamented, and held in high estimation for his professional acquisitions, and his private worth.

FOSTER WATERMAN, a member of the Suffolk bar, graduated at Harvard College in 1789. He had also received a theological education. He came into Cumberland county, and practiced law here a few years. He was a man of learning and of genius; but his practice here was not very extensive. Mr. Waterman devoted much of his time to other pursuits, and he removed again into Massachusetts, where he died several years ago.

DANIEL WALDO LINCOLN was born at Worcester, Ms., March 2, 1784. He gradu-

ated at Harvard College, in 1803. Having completed his professional studies under the instruction of his father, the late Levi Lincoln, an eminent counsellor at law and Attorney General of the United States from 1801 to 1805. He was admitted to the bar of Massachusetts in the county of Worcester, in 1806. Soon after, he removed to Portland, where he commenced practice. He was appointed County Attorney of Cumberland by Governor Sullivan, and discharged the duties of that office with fidelity and ability. In April, 1810, he removed to Boston, where he remained until July, 1813, when he returned to Portland. His health having become impaired, he went to his father's house in the autumn of 1814, and died, at Worcester, April 17, 1815, aged 31 years. He was an eloquent advocate, and a splendid writer. The only acknowledged publications of his, which have been preserved, are these—An Oration, delivered at Worcester, July 4, 1805: and, an Oration before the Bunker Hill Association on the 4th of July, 1810, at Boston; both of them passed through several editions.

TRISTRAM GILMAN graduated at Dartmouth College in 1800—pursued his legal studies in the office of Dudley Hubbard, at Berwick, in the county of York and was admitted to the bar, it is supposed, about 1812. He was admitted to practice in the Supreme Judicial Court, in Cumberland county, May Term, 1814, and as Counsellor at May Term, 1816. Mr. Gilman commenced his practice at Berwick, afterwards he removed to Wells, and then to North Yarmouth, his native place; and after a short time he returned to Wells; so that Mr. G. belongs more properly to the York bar. He died in 1829.

EZRA B. PIKE graduated at Bowdoin College, in 1829, pursued his legal studies in the office of Stephen Longfellow, and was admitted to the practice in Cumberland county in 1832. He was a young man of much promise, cut off by death a few weeks after his admission.

HENRY PUTNAM graduated at Harvard College in 1802, and pursued his legal studies in Massachusetts,—was admitted to the bar about 1807, and settled in Brunswick, where he continued in practice several years; but much of his time was devoted to other pursuits. Mr. Putnam returned to Massachusetts, where he died several years ago.

ANDREW L. EMERSON was born at York, about 1802, graduated at Harvard College, 1820, and was admitted to the practice in Cumberland county in 1824. He opened an office in Portland, where he continued until his much lamented death, in 1834. His early decease afforded but few opportunities to exhibit his legal learning and professional talents. Mr. E. was deservedly respected for his private worth, and the urbanity of his manners and deportment. He was a member of the senate of Maine one year, and, it is believed, another. It is unequivocal evidence of his popularity, that Mr. E. was the first mayor of the city of Portland, and he held that office at the time of his death.

GEORGE WASHINGTON PIERCE was born in Baldwin, in 1805, and graduated at Bowdoin College in 1825—received a regular legal education, and was admitted to the practice of law in 1828. Mr. Pierce settled in Portland, where he continued in very respectable practice until his death in 1835. Mr. Pierce's reputation for professional acquisitions, and talents, stood high, and gave the promise of future usefulness and eminence. He was a member of the Maine House of Representatives from Portland one or two years. He was appointed Attorney for the State in the county of Cumberland—and just before his death received the appointment of Reporter of the decisions of the Supreme Judicial Court of Maine.

The foregoing is a very hasty sketch. The compiler is deeply sensible that his notices are but imperfect—that they should have been the result of much fuller preparation and reflection;—and, more especially, they should have been the work of an abler hand.

ECCLESIASTICAL REGISTER;

OR A

COMPLETE SYSTEM OF ECCLESIASTICAL AND PAROCHIAL REGISTRATION:

CONTAINING

DIRECTIONS AND BLANK FORMS FOR REGISTERING BY A SIMPLE METHOD THE VARIOUS FACTS WHICH ARE PROPER TO BE PRESERVED IN REMEMBRANCE BY ANY CHURCH:—DESIGNED FOR ALL RELIGIOUS DENOMINATIONS.

By LEMUEL SHATTUCK, Esq.,

Home Secretary of the American Statistical Association.

[The following plan of ecclesiastical and parochial record is the result of much thought and reflection. The author has paid great attention to statistics, especially to statistics of this nature, and has examined with great care the ecclesiastical and civil registration of other countries, and is now preparing plans for such registration in the United States. Though the present plan is in some respects minute, it is much less so than the French system. It is probable that blank books for ecclesiastical and parochial registration on this plan, will be prepared for the accommodation of those ministers who may choose to supply themselves with them, for copying or arranging their existing records, or for commencing new registers. We earnestly recommend this subject to all clergymen, of all denominations of Christians.—Eos.]

ONE of the most important parochial duties of every clergyman is to make and transmit to his successor a full and accurate account of all his official acts. This should be done for the benefit of his own character and reputation, for the gratification and information of his parishioners and his successor, and for the general good which such records would confer on the history of the church and the cause of religion. Some clergymen duly appreciate the importance of this subject, and are careful to make some kind of a record of this kind, by which their acts, and the proceedings of the church, with which they have been connected, might be preserved in remembrance. There are in existence some records made by the early pilgrim clergymen which are invaluable to us, illustrating as they do the important religious movements of the times in which they lived; and there are some made in these later times, which will no doubt be highly esteemed when the authors of them are remembered only by the history of their own official acts transmitted by records. Such records are the only authentic sources of information to illustrate the condition of the church, the progress of religion and the ecclesiastical history of the age. Without them other information will be vague and imperfect. Though some clergymen pay considerable attention to this subject, yet the importance of full and accurate ecclesiastical records has not generally been sufficiently regarded by those on whom the duty of keeping them devolves. As there is at present no efficient system of public civil registration in operation in this country, ecclesiastical registration is the more expedient and necessary.

The author has had occasion to examine the existing records of various churches, and he has seen a great deficiency in the method of keeping them. From the negligence of some ministers, the want of a correct plan of registration, or some other cause, they are much less valuable than they might be made, if a proper system were devised, and the clergy were careful to see it uniformly adopted, and carried into execution. Some churches have no records at all, the proceedings of others are found only on loose pieces of paper, of others the records of a whole pastor's life, while connected with his people, are comprised in a few pages, and give no definite idea of the actual history, proceedings, or statistics of the church. No church has such records of baptisms, admissions to the communion, marriages, deaths, and proceedings, as would determine the personal history or identity of individuals, or as would be of any use in forming the basis of a correct system of the statistics of the church, or the vital statistics of religion. They might be made, without any material increase of labor, very valuable in all these respects; and to supply, in some measure, the wants, in regard to the people of the parish interested, of a system of public civil registration. They might be the repository of the most valuable facts, and the source of information to the individual church, and the religious public generally, to illustrate the progress of society and the development of those great principles by which man is advancing to a higher state of enjoyment and perfection on earth, and by which he is preparing for the purer and holier enjoyments and perfections of another life. Clergymen seem not to have reflected sufficiently on this subject, and are not aware of the importance of ecclesiastical records. The examination of various records, and considerable reflection is necessary, before we can clearly see what is wanted or is necessary; and it is not supposed that clergymen generally have sufficient time

to devise a proper system—but if one was presented, all would probably approve and adopt it.

The records of different churches, and of different religious denominations, have been examined to ascertain the manner in which they are kept in this country and in Europe, and after having devoted considerable reflection to the subject, the author believes that a plan might be devised, which would be a great improvement on any existing system, and one which would be generally adopted. The design of such a work would be to exhibit a simple, uniform, and systematic plan for ecclesiastical records, applicable to every religious denomination.

The First Part should contain printed forms for recording on a new plan and in uniform style, biographical notices of the different ministers and officers of the church, the baptisms, admissions to the communion, marriages and deaths; and also the annual statistics, both personal and financial.

The Second Part should contain blank pages for entering the votes, proceedings, and miscellaneous records of the church.

The notices of the different clergymen should embrace every one whether dead or living from the first organization of the church, each in chronological order, and should contain—1. The name, date and place of birth; the name of the parents; the places where the preparatory, the collegiate, and the theological education were obtained; the date of the settlement and dismission; whether previously or subsequently settled over any other parish, the date and place of such settlement, and the date of dismission; the age, date, disease, place, and particulars of death.—2. Brief view of his character and success in the ministry, and references to any printed biography, work, or articles by such clergyman.—3. The name, place of birth, and parentage of the person whom the clergyman married; the date and age at marriage; and the names, date of birth, and other facts respecting his children. Every clergyman should compile, as far as proper, such a notice of himself.

Then should follow a register of the donors to the permanent funds, and of the officers of the church, embracing the deacons, or elders, clerks, and other officers. The particulars to be recorded are specified in the forms, (see Schedule No. 2,) being the name of the person, and of the office, the date of admission to the communion, and of the election to office, and the date of removal from office, and the cause, whether by dismission, resignation, death, or otherwise, and the age of such removal. Under the head of remarks, references may be made to the pages in the second part, where the proceedings of the church or other facts in which they are concerned, may be found recorded. It may be thought expedient to insert in the proceedings and miscellaneous records, biographical notices and additional particulars respecting these officers, or respecting some of the members of the church, in which case the page of such notices should be placed against such name in the printed form of the register.

Register of Baptisms.—So long as we have no system of public registration, and indeed whether we had such a system or not, it is important that the ecclesiastical records be so kept as to afford the source of evidence to ascertain facts, important in a civil point of view, concerning individuals. It is the practice of some churches to record the date of birth as well as baptism. This practice should be universal. The cases are frequent where apprentices have to consult the records of baptisms to ascertain the date when they would arrive at 21 years of age. It is very often important to prove the date of birth to determine the just distribution of estates. The date of baptism does not, as usually recorded, indicate the age, or hardly an approximation to it, since it may take place at any age. The entries of baptisms should be made in chronological order. It will then be easy to ascertain the number in a year or in any definite period of time. It is customary with many churches to regard all persons baptized in infancy as particularly under the care of the church; but it would be impossible from any existing records to identify those who sustain this relation. All the facts specified in the forms are necessary to identify individuals, and to give the pastor that knowledge which he ought to possess in relation to those who are the baptized portion of his society, or in any way particularly under his care. Those clergymen who record the names of sponsors may do it under the head of remarks.

Register of Marriages—The form for this record prescribes the particulars to be recorded, and is designed to conform to a system of public civil registration, which the author has prepared, that clergymen may easily make the returns required by law, without any extra labor. Nothing so required should be omitted if it be possible to obtain the necessary facts. Both parties, male and female, should be described, as set forth in the schedule, and entered in one ruled space and numbered, as one entry, the same as the baptisms. It is important in many respects to identify the parties and their parents, and to show their age, sex, and condition at marriage. There are many important civil questions which arise wherein it is necessary to prove the date of a marriage, as well as the date of birth. In order to do this readily the parties should be particularly described, and the date, the officiating clergyman, and the witnesses, properly entered.

Register of Admissions to the Communion.—The design of this, like the other forms, is to preserve a sufficient number of facts that every member of the church may be easily identified, and that the clergyman possessing such knowledge may be aided by it in the discharge of his duty. If the personal history of every member of the church were known to the clergyman, he would better understand their wants, and be able the better to adapt his instruction to their condition. It is important also that these facts should be known to show the influence of the profession of religion on age, sex and condition of life.

Register of Deaths.—The design of this register is to preserve the principal facts respecting any person who dies in the parish, whether a member of the church or not. These facts may be known by the headings in the form. The particulars in this register which differ from the others already described are the "cause of death," "place of interment," and whether a "communicant or parishioner." All these are important, especially the disease or cause of death, which should be particularly and carefully inserted.

These forms will perhaps be sufficiently explicit without further explanation. It may not, however, be amiss to give some general directions applicable to all the registers of baptisms, marriages, admissions to the communion, and deaths. The running title of the Schedules should be filled up by the insertion on each page of the name of the church, town, county and State where situated, the dates when the first and last entry on the page were made, and the name of the clergyman or registrar. Under the head "No." each entry in each form should be numbered, No. 1, being the first entry in the Schedule, and the others in succession, until the book be full. In all cases where a date is to be entered, the day of the month, as well as the year, should be specified. Under the head of "Names," whether it be the individual who is the subject of the entry, or the father, the mother, the officiating clergyman, or the witnesses, the Christian name and surname should be inserted in full. Under "Age," the years, months and days should be specified in the baptisms and deaths; in the marriages and admissions to the communion, the entry of the year only will be sufficient. Under "Sex and Condition," the entry should be "bachelor" or "maid," "husband" or "wife," "widower" or "widow," as the fact may be, except in case of children baptized, when the entry should be "boy" or "girl." Under "Place of Birth," should be entered the town, county and State where born; and under "Place of Residence," the same entry should be made. Under "Occupation," the profession or trade of the individual should be stated. Under "Manner of Admission" to the communion, it should be specified whether the individual was admitted by profession, or by letter or certificate; and under "Manner" of removals, whether by death, dismissal, or excommunication. Under "Causes of Death," the disease or accident which caused the death should be stated. Under "Officiating Clergyman," the name of the individual who performed the ceremony should be inserted in full. Under "Remarks," a reference should be made to the numbers in the other registers, identifying them with the same individuals who are entered on more than one register, whether as baptized, married, admitted to the communion, or died; and also in all the forms to the page in the second part, if it contain the record of any proceeding in which the individual is mentioned, or any separate biographical notice is inserted.

Statistics.—The first table (*see Schedule 7*) is designed for recording annually, on the first day of January, an abstract of the records, exhibiting the numbers of communicants, admissions, removals, baptisms, and Sunday school scholars, according to the respective subdivisions of each as indicated in the form. Such a table, exhibiting the annual abstracts from the first organization of the church, might be easily compiled, and would give in a simple form a very important view of its state and progress. Statistics of this kind are now required by the State Conventions or Associations of many religious denominations, but the author is not aware that individual churches preserve a copy of these returns in the proceedings of their own church.

The second table (*see Schedule 8*) is designed to exhibit statements to be recorded on the first day of January, annually, containing the estimated population of the parish connected and worshipping with the church, the number of marriages and deaths which have taken place during the previous year, the funds, income and expenditures, according to the specified subdivisions in the form, and the amount of the various collections, and donations for charitable or religious objects, taken up in the church or society. In regard to the first item—estimated population, it is not supposed that a clergyman can take an accurate census of his parishioners every year, but by having the number of families belonging to it known, he can estimate the population very nearly. It would also be desirable that the number of the average attendance on public worship should be stated. If any thing has occurred which renders any year peculiarly prominent in regard to any entry in these tables, it should be explained by a note in the miscellaneous records,

and the page where such note is found should be inserted under the head of remarks. The records should also specify how the salary of the clergyman is raised, whether by tax on the parishioners, according to valuation of property, or by tax on the pews, by subscription, by income of funds or any other way; and also what collection of Psalms and Hymns is used, and the date of its introduction.

One very important object to be accomplished by having such records accurately kept, is to afford the means of ascertaining the annual statistics of the churches in regard to the number and condition of its members, and its pecuniary concerns. This subject begins to be regarded as important, but it is still receiving less than its proper share of attention. The manner in which our statistics have been usually presented to the public, is very imperfect, and does not exhibit the facts so as to show the general and comparative progress of religion, its increase or decrease, nor its influence on the different ages, sexes and conditions of life. This defect should not exist, but records should, in the first place, be correctly kept, and abstracts should be made, annually, which would exhibit the state of the church, the proportion of professors of religion to the whole population, the proportion of male and female professors, the specific ages of the professors, when they make profession and when they die, and the influence of religious character on the different ages and sexes, and on longevity, or in respect to different diseases.

There are various forms in which abstracts might be made from such records, exhibiting the facts in interesting and important points of view. Periodical statements might be occasionally made and recorded, (say once in five years or oftener,) in which the living members of the church might be classed according to their ages—those under 20, from 20 to 25, from 25 to 30, and so on, into divisions of five years each through life, distinguishing the males from the females, or they might be given for every age. The ages of the members of the church who have died, during the same time, might be classed in the same manner, and the aggregate and average age ascertained, both males and females, of the dead and living. In this way the law of mortality for the church may be determined, and the average liability to death at any age easily ascertained.

There is an intimate connection between our physical, and moral and religious nature; and though the subject has often been alluded to, it has never been investigated in a proper manner by an exhibition of authentic facts to ascertain how far one influences the other. The statistics of the progress of the church, the condition and age of its members, &c., would be a good subject for an occasional sermon in which to present the philosophical, moral and religious inferences they would suggest.

Proceedings of the Church.—The page immediately following the printed forms should have the following entry only—"Votes, proceedings and miscellaneous records of the church." These should be fully and correctly recorded, and should contain all the votes and proceedings of the church at length, the votes and other proceedings at ordinations, installations or dismissions of ministers, and of the election of officers, and cases of church discipline. The first entry of records should be a brief account of the origin and formation of the church and society, specifying whether it embraces the whole or a part of the town in which it is situated, and the reasons for its formation, and the names of the original and most active and important founders. Plans and descriptions of churches and houses of worship should be given, and the history of their erection and repairs, specifying the architect, contractor and expense, and how defrayed, the date and proceedings at length at dedication. The records should also contain an account of the various collections and donations for religious or charitable purposes, in the church or society, specifying the date, occasion, the object and the amount of each. Brief accounts and biographical notices concerning ministers, officers, donors and other important individuals, with numbers in the margin referring to the same individuals, recorded in the printed forms in the first part of the register. The confession of faith or covenant should be recorded in full.

Indexes.—Every volume of records should be provided with two indexes, one for the names and the other for the proceedings of the church, so that every name, whether male or female, and every matter, may be immediately referred to without unnecessary trouble or loss of time. This can easily be done by the proposed plan (*see Schedule 1*) Where the name of the same individual occurs more than once, the different pages should be inserted.

The facts for such a system of registration might be easily obtained by any clergyman by a little care and attention, without any interference with his other duties. And indeed the very act of obtaining and recording them would be a great advantage to him. It would lead him to a more intimate acquaintance with his people, their condition and character, and enable him to adapt his instruction more particularly to their wants. Every clergyman should supply himself with blanks for returns printed on detached pieces of paper, (*see Schedules 9, 10, 11, 12,*) and whenever any baptism, admission to the communion, marriage, or funeral is to take place, one of these blanks should be handed to those interested, to be filled up by them, and to be returned to the clergyman; or it might be done by the clergyman himself, on inquiry of the parties. After the

ceremonies have taken place, the facts should be immediately entered in the register. The pecuniary statistics may be easily obtained from the treasurer or other officers of the church or parish.

When records are made, every clergyman should consider it his sacred duty to preserve and transmit them uninjured to his successor. It is painful to see how some records of this kind have been treated. Some have been injured or lost through the carelessness of those who have had them in custody. Others have been destroyed owing to divisions and contentions in churches, to shield some persons interested, from censure, or to throw embarrassment in the way of others. Not long since the author found an important volume of records of this kind which had been in the possession of the paper makers. Whoever neglects to make records, or by his carelessness or criminal intention mutilates or destroys them, commits a gross and irreparable fraud on the church immediately concerned, and on posterity.

For a clergyman to make and leave behind him a correct system of records would be a strong inducement to fidelity; and whenever they are fully and accurately kept, it will add greatly to the respect with which he will be regarded, and to the influence of his own example, and will induce his successor to prize and emulate his character. In nothing can a clergyman more clearly leave the impress of his own character to his church, than in the recorded acts of his life.

This is an inquiring age. There is an increasing desire for accurate investigation. Though bold assertion, vague statements, and unfounded assumption of facts, are made by many on which to build their uncertain theories, yet the spirit of the age seems to require more minuteness and accuracy of detail of actual fact, than has hitherto prevailed. This is the only true foundation for any correct theory in domestic economy, politics, morals, or religion. All men are interested in these great subjects, but especially the last, and none more particularly so than clergymen. No persons in society are so well situated as they are to commence and carry forward an improved system of collecting and preserving the elements of all investigation by making minute and accurate original records.

No one who has observed the progress of society within the last few years can fail to perceive the important character and tendencies of the age. All classes of society feel the force of some great influence. New modes of thought and action have taken place. The influence of fact upon fact which has already been brought to light, and which by the scrutiny and universal education of this age is constantly becoming known, is vast and powerful beyond ordinary conceptions. The mighty effect of the immense amount of individual mind, and collective physical energy and intellectual power, now in operation in the world, in analyzing and combining known facts, and producing new ones and new developments therefrom, is revolutionising our whole social system. These influences are destined to do for mankind in the coming ages what will place them in every thing above, far above any age that has preceded. In all these great events the church in this country largely partakes, and whoever lives and records its history and progress, during the next fifty years, will exhibit it in a most interesting light. Let every minister then record the acts of his own church, and transmit them unimpaired to posterity.

SCHEDULE I.

INDEX TO NAMES.

Surname.	Name.	Page.	Surname.	Name.	Page.	Surname.	Name.	Page.

INDEX TO PROCEEDINGS.

Subjects.	Page.	Subjects.	Page.

SCHEDULE II.

REGISTER OF THE OFFICERS IN THE

CHURCH OF

Name of Persons.	Name of Office.	When adm. to the Chh.	Date of election.	Removals.			Remarks.
				Date.	Cause.	Age.	

SCHEDULE III.

[illegible]

SCHEDULE IV.

[illegible]

SCHEDULE V.

[illegible]

SCHEDULE VI.

[illegible]

SCHEDULE VII.

STATISTICS OF THE										CHURCH OF									
TABLE I.—Exhibiting the annual statements of the number of Communicants on the first day of January; the number of Admissions to the Communion; the number of Removals; and the number of Baptisms during the year ending with the date: also the number of Scholars belonging to the Bible Classes and Sunday Schools connected with the Society.																			
Year.	Communicants.			Admissions to the Communion.					Removals.					Baptisms.				Bible class and Sunday school scholars.	Remarks.
	Male.	Female.	Total.	By profession.	By letter or certif.	Total.	By death.	By dismission.	By ex-comm'n.	Total.	Adults.	Child-ren.	Total.						

SCHEDULE VIII.

STATISTICS OF THE				CHURCH OF								
TABLE II.—Exhibiting the annual statements of the estimated population of the Parish or Society on the first day of January; the number of Marriages and Deaths; the Income and Expenditures, Collections and Donations for charitable and religious purposes.												
Year.	Estimated population of the Parish.	Marriages solemnized.	Deaths.	Funds.		Income.		Expenditures.			Collections and donations for charitable and religious purposes.	Remarks.
				Of the Parish.	Of the Church.	How raised.	Amount.	Minister's salary.	Other and contingent expenses.	Total.		

SCHEDULE IX.

DEAR SIR,—I desire baptism for my _____ described as follows:—
 Name, _____ Name of father,
 Age, _____ Occupation,
 Sex and condition, _____ Name of mother,
 Date of birth, _____ Residence.
 Place of birth, _____

Dated at _____ the _____ day of _____ A. D. 18 ____.

SCHEDULE X.

CONTRACT OF MARRIAGE, Between the Parties described as follows:—			Recorded in the Register of Marriages for the town of _____ Vol. _____ No. _____ Registrar.
Description.	Of the Man.	Of the Woman.	
Name, Age, Condition, Occupation, Place of birth, Residence at the time of marriage, Father's name, Father's residence, Father's occupation, Mother's name.			
<p>The intentions of marriage between the parties above described were duly entered by me the _____ day of _____ A. D. 18 ____ in the Register of Marriages for the town of _____ and have been published according to law.</p> <p>Attest, _____ Clerk.</p> <p>The parties described in this instrument were duly married in this _____ day of _____ A. D. 18 ____ by me _____</p> <p>(Signed,) A _____ B _____</p> <p>The marriage was solemnized between us: _____ And in the presence of us, witnesses: _____</p> <p>C _____ D _____ G _____ H _____</p> <p>E _____ F _____ I _____ K _____</p>			

SCHEDULE XI.

DEAR SIR,—I desire admission to the church under your care.

My Name,	Place of birth,
Age,	Manner of admission,
Sex and condition,	Residence,
Date of birth,	Occupation.

Dated at the day of A. D. 18 .

SCHEDULE XII.

DEAR SIR,—I desire your attendance at the funeral of the following described person :

Date of death,	Date of birth,
Name,	Place of birth,
Age,	Name of parents,
Sex and condition,	Cause of death,
Occupation,	Place of interment intended.

Dated at the day of A. D. 18 .

HISTORY OF THE UNIVERSITY OF CAMBRIDGE, ENGLAND.

Early History.

THE exact date of the origin of this celebrated University is not known. Mr. Hallam states that the earliest authentic mention of Cambridge as a place of learning is in Matthew Paris, who informs us that in 1209, John, King of England, having caused three clerks of Oxford to be hanged on suspicion of murder, the whole body of scholars left that city, and emigrated, some to Cambridge, some to Reading, in order to carry on their studies. But it may be conjectured with some probability, that they were led to a town so distant as Cambridge by the previous establishment of academical instruction in that place.* An ancient author, P. Blaesensis, or Peter of Blois, in his additions to the History of Ingulfus, has the following, which, says Mr. Malden,† is not destitute of probability. "Joffred, abbot of Croyland, sent over, in about 1109, to his manor of Cottenham, near Cambria, Gislebert, his fellow monk, and professor of divinity, with three other monks, who, following him into England, being thoroughly furnished with philosophical theorems, and other primitive sciences, repaired daily to Cambridge, and having hired a certain public barn, made open profession of their sciences, and in a short space of time, drew together a great number of scholars. But in the second year after their coming, the number of their scholars became so great, as well from out of the whole country, as the town, that the biggest barn or house that was, or any church whatsoever, sufficed not to contain them. Whereupon, sorting themselves apart in several places, and taking the University of Orleans for their pattern, early in the morning, monk Odo, a singular grammarian and satirical poet, read grammar unto boys, and those of the younger sort assigned unto him, according to the doctrine of Priscian and Remigius upon him. At one of the clock, Terrius, a most subtle and witty sophister, taught the elder sort of young men, Aristotle's Logic, after the Introductions of Porphyry and the comments of Averroës. At three of the clock, monk William read a Lecture in Tully's Rhetoric and Quinctilian's Flores. But the great master, Gislibert, upon every Sunday and holyday, preached God's word unto the people, and thus out of this little fountain, which grew up to be a great river, we see how the city of God is now become enriched, and all England made fruitful by means of very many masters and doctors proceeding out of Cambridge, in manner of the holy Paradise.‡

* Harper's edition of Hallam's Middle Ages, p. 525.

† Origin of Universities, London, 1836, p. 92.

‡ Thomas Fuller's History of the University of Cambridge, since the Conquest, ed. 1655, p. 4.

An old building is pointed out at this day as the barn in which these missionaries of learning taught, or at least as retaining some portion of its walls.

Mr. Dyer states that he finds the term University applied to Cambridge in a public instrument of 1223. According to Mr. Hallam, the date of its first incorporation is the 15th of Henry III. or 1231. In Hare's Register of the charters and other monuments of the liberties and privileges of the University, which is the authority on which the University relies, there is no charter of incorporation of this year, nor indeed any of this monarch, but there are many public letters of Henry relating to the University. These fully recognise its existence, its masters and chancellor, and some customs and privileges of the University. One of the most important of these early monuments is a royal letter, addressed to the sheriff of the county, calling upon him, "to repress the insubordination of clerks and scholars, and to compel them to obedience to the injunctions of the bishop of Ely, either by imprisonment or banishment from the University, according to the discretion of the chancellor and masters." In the 15th of Henry III. is a royal letter, which provides that "lodgings or hostels (*hospitia*) shall be taxed, i. e. valued, according to the custom of the University, namely, by two masters and two respectable and lawful men of the town, and let to the scholars according to their valuation." These and other documents are prefaced in Hare's Collection, by letters of invitation, addressed to the scholars of the University of Paris two years before, viz. in 1229. It would appear, therefore, that this protection accorded by the King to the hitherto unnoticed school of Cambridge, arose out of the circumstances which caused the scholars of Paris to quit their university and seek instruction in England.

Many of the royal letters of this and the following reigns relate to disputes between the University and the corporation of the town about their respective privileges; and a frequent cause of complaint is the remissness of the magistrates of the town in executing the sentences of the chancellor. The jurisdiction of the University in all cases, whether civil or criminal, except those of felony or mayhem, (act of maiming) in which one of the parties was a master or scholar, is repeatedly confirmed; nor was this privilege questioned in the King's courts.

The first formal charter which is extant was granted by Edward I. in the 20th year of his reign. Charters more and more ample were granted by Edward II., Edward III., Richard II. and Henry IV., in the beginning of their reigns. These charters were confirmed by Edward IV., Edward VI. and Elizabeth; and they were finally ratified by the act of parliament for the incorporation of the two Universities in the thirteenth of Elizabeth.

There are comparatively but few papal bulls and rescripts extant. There is a rescript of Gregory IX, (1227—1241) addressed to the prior of Barnwell and the chancellor of the University, the existence of which, under its proper head, must have been thus recognised. When Hugh Balsham, bishop of Ely, founded St. Peter's College, he obtained a royal charter from Edward I., and a confirmation from the pope. Edward II., in the 10th year of his reign, granted a charter to the University, confirming the charter which he had granted before, and adding some new privileges. At the same time he sought a confirmation of the privileges of the University from the papal see; and a bull was issued accordingly by John XXII., at Avignon, in the second year of his pontificate, (1217—1218). It mentions privileges conferred by former popes as well as by former kings, and confirms them all. It ordains that there shall be thenceforth at Cambridge a *studium generale*, and that every faculty shall be maintained there; and that the college of masters and scholars of the said *studium* shall be accounted a University, and enjoy all rights which any university whatsoever, lawfully established, can and ought to enjoy.* From the date of this bull, Cambridge was recognised among the universities of Christendom.

Soon after the middle of the 13th century, a number of scholars, on account of some disturbances at Cambridge, retired to Northampton. The wisdom of their choice is thus commended by Fuller. "Here they met with many Oxford men,

* *Studium*, says Malden, is a place of study. A *Studium Generale* is a place where all branches of learning are taught; the very meaning of which, by an erroneous etymology has been fastened on the word university. A university, as is shown by the learned German, Von Savigny, is a corporation of persons.

who on the like occasion had deserted Oxford, and retreated hither to study. I commend their judgment in the choice of so convenient a place, where the air is clear, yet not oversharpe; the earth fruitful, yet not very dirty; water plentiful, yet far from any fennish annoyance; and wood, (most wanting now of days,) conveniently sufficient in that age. But the main is, Northampton is near the centre of England, so that all travellers coming thither from the remotest parts of the land, may be said to be met by the town in the midst of their journey, so impartial is the situation in the navel of the kingdom.* At the end of four years the king recalled the scholars from Northampton.

By a bull issued by pope Eugenius IV. in 1433, the University was finally exempted from the jurisdiction, not only of the bishop of the diocese, but of the archbishop of the province.

Title of the University, etc.

The University is incorporated by the name of "The Chancellor, Masters and Scholars of the University of Cambridge." "The frame of this little commonwealth standeth upon the union of seventeen colleges, or societies, devoted to the study of learning and knowledge, and for the better service of church and State." All these Colleges or Halls† have been founded since the reign of Edward I., and are maintained by the endowments of their several founders and benefactors. Each college is a body corporate, bound by its own statutes; but is likewise controlled by the paramount laws of the University. The present university statutes were given by queen Elizabeth in the 12th year of her reign, and, with the former privileges, were sanctioned by parliament. They are the foundation on which all new laws are framed.

Each of the seventeen departments or colleges, furnishes members both for the executive and legislative branch of its government. The place of assembly is the Senate-House.

All persons who are M. A.,‡ or Doctors in Divinity, Law or Physic, having their names upon college Boards, holding any university office, or being resident in the town of Cambridge, have votes in this assembly. The number of those who have a title to the appellation of members of the senate, is at present about 2,600. The senate is divided into two houses, denominated the regent's and non-regent's house, with a view to some particular duties allotted to the members of the regent's house, by the statutes of the university.

Masters of arts of less than five years' standing, and doctors of less than two, compose the regent's or upper house; or, as it is otherwise called, the white-hood house, from its members wearing their hoods lined with white silk. All the rest constitute the non-regent or lower house, otherwise the black hood house, its members wearing black silk hoods. But doctors of more than two years' standing and the public orator of the University may vote in either house according to their pleasure.

Besides these two houses, there is a council called the *Caput*, chosen annually on the 12th of October, by which every university order termed *grace*, must be approved before it can be introduced to the senate. The *Caput* consists of the vice-chancellor, a doctor in each of the faculties, divinity, civil law and physic, and two masters of arts, who are representatives of the regent and the non-regent houses.

A few days before the beginning of each term, the vice-chancellor publishes a list of the several days on which a congregation, or assembly of the senate, will be held for transacting university business. Those fixed days occur about

* Fuller's History, p. 12.

† Colleges and Halls are synonymous here, though not so at Oxford. Thus Clare Hall is called "Collegium, sive Domus, sive aula de Clare."

‡ In the collocation of the letters of this title, M. A. we have followed the universal practice in England, in books, catalogues, documents, etc in the English language. Where the title occurs in Latin, it is printed A. M. So B. A., bachelor of arts in English; A. B., in Latin. Hitherto, in this country, the practice has been to write A.M. and A. B. both in English and Latin documents. Some of the colleges, however, are adopting the English mode. Mr. Taylor has also followed it in his valuable catalogue of the Library of the Andover Theological Seminary.

§ The technical term at Cambridge, originally, signifying to teach, was *regere*; and the master of arts, or the doctor of any faculty, on his creation, necessarily, became a *regent*, that is a teacher in the schools.

once a fortnight. Any placet, order or grace must be presented from the caput to the non-regent house ; if it passes there, it is presented to the regents, and if adopted by them, becomes a law.

[To be concluded.]

MISCELLANEOUS.

STATISTICS. This word is of German origin, and is derived from the word *staat*, signifying the same as our English word *state*, or a body of men existing in a social union. Statistics may be defined, "the ascertaining and bringing together of those facts which are calculated to illustrate the condition and prospects of society;" and the object of statistical science is to consider the results which they produce, with the view to determine those principles on which the well being of society depends. It differs from political economy, because, though it has the same end in view, it does not discuss causes, nor reason upon probable effects; it seeks only to collect, arrange and compare that class of facts which alone can form the basis of correct conclusions with respect to social and political government.

CANALS IN ENGLAND. The navigable canals for the transport of goods and produce in England are estimated now to exceed 2,200 miles in length, while the navigable rivers exceed 1,800 miles, making together more than 4,000 miles of inland navigation, the greater part of which has been created or rendered available during the last eighty years. Ireland has but 300 miles of canal navigation, and 100 of river.

STEAM NAVIGATION. In 1818, the number of steam vessels belonging to the United Kingdom was 19; in 1836, there were 554. In 1819, only four steam vessels were built and registered, averaging 100 tons each; in 1836, 86 were registered, averaging 127 tons each. The number of passengers conveyed by the Hull and Selby steam packets in the twelve months which preceded the opening of the Leeds and Selby Railway was 33,882, whereas in the twelve months that followed that event, the number conveyed was 62,105.

RAILWAYS. Since the opening of the railway between Liverpool and Manchester, the deliveries of letters are as frequent and rapid as the deliveries of the two penny post between the opposite ends of London. The economical effect of that railway, measured in money alone, amounts to nearly a quarter of a million sterling annually; but the saving of time, the facility of transacting business with greater despatch, and other important considerations are, perhaps, of equal value.

FOREIGN COMMERCE. The average annual exports of British produce and manufactures in the decennary period from 1801 to 1810, amounted to £40,737,970; from 1811 to 1820, £41,484,461; from 1821 to 1830, £36,597,623. Since 1830, the amount has been progressively advancing, and in 1836, exceeded by £1,765,543 the amount in 1815, the first year of the peace, which, with the exception of 1836, was the greatest year of export trade, which Britain has ever seen.

WAR EXPENDITURE OF GREAT BRITAIN. During the ten years between 1805 and 1814, the government expenditure exceeded *eight hundred millions sterling!* In the course of the war, £46,289,459 were paid in subsidies and loans to foreign countries, as appears by the public accounts, though this sum is below the actual amount. During the present century, the national defence has cost upwards of one thousand millions sterling; 63 per cent. of which is shown to have been expended in the fourteen years

from 1800 to 1814, and the remainder, 37 per cent., in the twenty-two years of peace. The average annual expenditures under the heads of navy, army, and ordnance, for the six years ending 1836, was £12,714,289; and in the six years from 1809 to 1814, the expenditure under these heads averaged each year, £58,092,906.

PROGRESS OF RUSSIA.

The acquisitions of Russia from Sweden equal the remainder of Sweden.

"	"	"	"	Poland equal the Austrian Empire.
"	"	"	"	European Turkey equal Prussia, excluding the Rhenish Provinces.
"	"	"	"	Asiatic Turkey equal the German Small States, Rhenish Prussia, Holland and Belgium.
"	"	"	"	Persia equal England.
"	"	"	"	Tartary equal European Turkey, Greece, Italy and Spain.

The Russian frontier has advanced towards Berlin, Dresden, Munich, Vienna and Paris about 700 miles.

"	"	"	"	"	Constantinople 500 "
"	"	"	"	"	Stockholm in Sweden, . 630 "
"	"	"	"	"	Teheran, Capital of Persia, 1,000 "

The total acquisitions of Russia in 64 years equal her whole European empire before that time.

Estimated population of Russia :

In 1689, at the accession of Peter I.,	. . . . .	15,000,000
" 1772, " " of Catherine II.,	. . . . .	25,000,000
" 1796, " death of "	. . . . .	36,000,000
" 1825, " " of Alexander,	. . . . .	58,000,000

NOTICES OF NEW PUBLICATIONS.

Elements of Mental Philosophy; embracing the Two Departments of the Intellect and the Sensibilities. By Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College. In two Volumes. Third Edition. Portland: Published by William Hyde, for Z. Hyde. 1839. pp. 461, 468.

This work, which has now reached the third edition, is designed to give a concise and just view of the whole series of mental operations, excepting those of the will, which are made the subject of examination in another volume. The work is essentially eclectic. By this we mean, that the author is not the partizan or opponent of any of the numerous schools of philosophy which have appeared; but endeavors to gather from all sources those leading views respecting the mind which seem conformable to truth; and this is the most judicious method to be adopted.

The volumes before us relate to two distinct departments of the mind. The first volume treats of the intellect. This evidently is the proper order of discussion. Its table of contents exhibits the great number of topics considered—all of them important. They relate exclusively to the perceptive or intellectual powers, or in other words, to the mind as it is developed in the acquisition of knowledge; being what some writers have called the "cognitive mind."

The second volume relates to a class of subjects altogether different, viz: the emotions, and the forms and modifications of desire, such as the instincts, appetites, propensities

and affections, together with the various moral feelings. These several topics have been examined with great care, and their analysis and arrangements present claims to originality.

The work is simple and clear in style; easily understood even when the subject is abstruse; and enlivened throughout by various interesting facts, which are introduced either to support or illustrate the principles advanced.

These two volumes are abridged and published in one volume of 450 pages, and in this form has already passed through four editions. Both works, the larger and the smaller, are already extensively used in colleges and academies, and it is believed that they ought to be adopted by our literary institutions generally.

Another volume in this series of works on Mental Philosophy, printed separately, is a "Treatise on the Will." This presents a distinct but important view of the mind; and one which is necessary to a comprehensive and complete knowledge of the whole subject. All of these works, different, in this respect, from metaphysical writings in general, particularly those of the French School, exhibit and defend views which are decidedly favorable to the great truths of strict morality and evangelical religion.

These several volumes make a complete system of treatises upon the different branches of the mind, and seem destined to become standard works on the subjects which they discuss.

Statistics of the Medical Colleges in the United States, from the Fourth Volume of the Transactions of the Medical Society of the State of New York. 1839. pp. 12.

These statistics were collected by Dr. T. R. Beck. The number of medical graduates of the University of Pennsylvania from 1791 to 1838, was 3,320. Various tables are given, showing the residence of the students, proportion from each State, etc. The number of students of the Medical School of Transylvania University, Ky. from 1820 to 1830, was 3,800, the number of graduates was 1,075. From the annual circular of the Medical Institution of Yale College, 1839-1840, we learn that the whole number of graduates of that institution, from the first course of lectures in 1813-14, is 439; that of licentiates, 273. The professors in the institution are Drs. Silliman, Ives, Tully, Knight, Beers and Hooker.

Female Education: Tendencies of the Principles embraced, and of the System adopted in the Mount Holyoke Female Seminary, South Hadley, Ms. 1839. pp. 26.

This institution was ready for the reception of scholars Nov. 8, 1837. The original plan was to provide for 200 scholars. The only building yet erected can accommodate but 90. In order to complete the plan in respect to buildings, furniture, etc., about \$25,000 more are needed. The domestic work of the family is performed by the members of the seminary. There has not been a hired domestic of the family since its organization. It has adopted a thorough, extensive and systematic course of study. The features of the system and the objects of the school may be learned by examining the pamphlet whose title we have given, and also a very sensible and well-written Address, lately delivered at the anniversary of the school by the Rev. R. Anderson, D. D. of Boston.

The Trial of Jesus before Caiaphas and Pilate; being a Refutation of Mr. Salvador's Chapter entitled "The Condemnation of Jesus." By M. Dupin, Advocate and Doctor of Laws. Translated from the French by a Member of the American Bar. Boston: C. C. Little & James Brown. 1839. pp. 88.

A few years ago, Mr. Joseph Salvador, a physician and a Jew, published at Paris a learned work, entitled, "History of the Institutions of Moses and the Hebrew People." To a chapter on the administration of justice, he subjoined an account of the trial and

part a compilation from the treatises of Maunsell and Evanson, Clark, Dewees, Eberle, etc. It is written in a plain and familiar style, well fitted to the comprehension of persons of moderate education.

The American Medical Almanac, for 1840; designed for the daily use of practising Physicians, Surgeons, Students and Apothecaries; being also a Pocket Memorandum and Account Book, and general Medical Directory of the United States and the British Provinces. By J. V. C. Smith, M. D. Vol. II. pp. 152.

The contents of this volume fulfil the promises made in the ample title which we have quoted. The book is very handsomely printed by Mr. S. N. Dickinson, and is published by Marsh, Capen, Lyon and Webb. It contains very full accounts of the medical societies in the United States, and also valuable papers from Drs. Warren, Hayward and others.

Speech of Mr. Sevier of Arkansas, in the Senate of the United States, on the Bill to provide for the protection and security of the emigrants and other Indian tribes West of the States of Missouri and Arkansas, Feb. 23, 1839. pp. 16.

One object of the above named bill was to establish in the Indian country a Territorial Indian Government. The average breadth of the Territory is over 200 miles, its length over 600. It contains an area of about 80,000,000 of acres of the public lands. There are now in the Territory, according to Mr. Sevier, about 95,000 Indians, divided into upwards of twenty tribes. Many interesting facts are embodied in the sketch of the honorable senator.

A Wreath for the Tomb: or Extracts from eminent Writers on Death and Eternity. With an Introductory Essay, and a Sermon on the Lessons taught by Sickness. By Prof. Edward Hitchcock of Amherst College. Amherst: J. S. & C. Adams. 1839. pp. 250.

Facing the title page is a very neat engraving, representing a father returning to his home from a long absence, and welcomed at the door by his family. The essay occupies 73 pages, and the sermon 36. The remainder of the volume consists of short extracts from Drelincourt, Baxter, Jeremy Taylor and others, on the subjects of sickness, death and the eternal state. We have been particularly pleased with the sermon. It will be read with deep interest, especially by all such as have arisen from a bed of languishing sickness. The lessons which in these circumstances we are taught, are, that sickness and health are as dependent upon fixed and invariable laws as any operations of nature; sickness teaches us how entirely dependent we are upon God; it quickens our sensibilities to the value of our blessings; it gives us experimental proof of the value and power of salvation by grace; it shows us that a state of disease and weakness is very unfavorable for beginning a preparation for eternity; it rectifies our estimates of our worldly plans, pursuits and importance; and it sometimes affords delightful anticipations of the blessedness of the Christian's everlasting rest. We should be truly glad to quote all which is said under the first division, going to show, that when disease assails us, we may be sure that there is a natural cause for it. We have violated, knowingly or unknowingly, some one or more of those statutes, without the observance of which, health cannot be maintained.

The Divine Discipline of the Ministry: An Address delivered before the Society of Inquiry, in the Theological Institute, East Windsor Hill, Ct., Aug. 5, 1839. By Edward W. Hooker, Pastor of the First Congregational Church, Bennington, Vt. Hartford, Ct.: E. Geer. 1839. pp. 20.

By divine discipline of the ministry, is meant that course of teaching which God employs with his ministers, to qualify them for the various duties of the sacred office. Ministers are imperfect, like other men, and need discipline. They have easily besetting sins. The holiest ministers who have lived on the earth have not escaped trials. The

servants of God in all ages are visited with domestic trials, with personal afflictions, with spiritual griefs, and with trials arising from the imperfections or apostasy of brethren in the ministry. These considerations are illustrated by the cases of Moses, Paul, Luther, Baxter, Bunyan and others, who "out of weakness, were made strong," and who "endured a great fight of afflictions." From this brief analysis of the main thoughts in Mr. Hooker's Address, it will be seen that he has presented a rich and interesting train of reflection, drawn from the stores of pastoral experience, and fitted to the exigencies of the youthful brethren whom he addressed.

Means and Ends, or Self-Training. By the Author of *Redwood*, Hope Leslie, etc. "As ye sow, so shall ye reap." Third Edition. Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 278.

Miss Sedgwick is certainly one of the most interesting and useful of our American writers. She holds a vigorous pen, and she uses it faithfully in attacking the thousand fashions which are at war with health, reason and happiness. This book is full of sound instruction, conveyed in a very impressive manner. No one can fail to read it through, who takes it up. We will not vouch for the correctness of every sentiment which it contains, but we are sure it will do much good wherever it is read.

Transplanted Flowers, or Memoirs of Mrs. Rumpff, daughter of John Jacob Astor, Esq.; also brief Memoirs of the Duchess de Broglie, and of Mrs. Grandpierre. By Robert Baird. New York: John S. Taylor. 1839. pp. 160.

This is an affecting and beautiful memorial of three highly cultivated females, who not long since adorned the garden of Christendom, and are now transplanted flowers in the Paradise of God above.

Self-Culture: An Address Introductory to the Franklin Lectures, delivered at Boston, September, 1838. By William E. Channing, D. D. Boston: James Munroe & Co. 1839. pp. 57.

The eloquent lecturer gives in this discourse, first, a definition of self-culture, secondly, describes its means, and, thirdly, answers some of the leading objections to the views which he presents. He, who does what he can to unfold all his powers and capacities, especially his nobler ones, so as to become a well proportioned, vigorous, excellent, happy being, practises self-culture. This self-cultivation is moral, religious, intellectual, social and practical. The first means of self-culture, and that which includes all the rest, is to fasten on it as our great end, to determine deliberately and solemnly, that we will make the most of the powers which God has given us. Another means, is the control of the animal appetites. Under this head, Dr. Channing has a powerful vindication of the Massachusetts license law. A third important means is intercourse with superior minds. A fourth means is to free ourselves from the power of human opinion and example, except as far as this is sanctioned by our own deliberate judgment. Another means may be found by every man in his condition or occupation, be it what it may. The only remaining means which Dr. C. considers, are in our free government, or our social institutions, and Christianity. The objections which, in our opinion, are completely removed, are, that self-culture, for men generally, is impracticable, labor and self-culture are irreconcilable, the laboring classes cannot find time for reading, and if they could, it should be spent in relaxation. Though we might not assent to every opinion expressed in this pamphlet, yet it is characterized, on every page, by great beauty of expression and force of thought.

Report on the Shooting Stars of August 9th and 10th, 1839; with other facts relating to the frequent occurrence of a Meteoric Display in August. By Edward C. Herrick, Recording Sec. Connecticut Acad. of Arts and Sciences.

This article was published in a late number of Prof. Silliman's Journal of Science. It communicates a variety of important facts in relation to the phenomenon which it

describes, from the pen of Mr. Herrick and of other observers in different and distant parts of the United States. We are happy to see this subject attracting attention more and more.

Observations on Language and Commerce, addressed to the Members of the Mercantile Library Association, in New York. By Noah Webster, LL. D. New Haven: S. Babcock. 1839.

This little pamphlet of the venerable lexicographer contains a variety of important suggestions on the correct use of words, and on many of the common errors in the employment of language. A few of the last pages are devoted to some remarks on commerce, the coins, banks, credit, finance, etc.

A Sermon delivered at the Ordination of the Rev. Daniel Bates Woods, as Pastor of the Presbyterian Church in Springwater, Livingston County, N. Y. By Leonard Woods, D. D., Professor of Christian Theology, Andover. Andover: Printed by Gould, Newman & Saxton. 1839. pp. 16.

This Sermon is founded on 1 Tim. iv. 15. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." The object of the preacher is to enforce the exhortation in the text. This he does by various considerations, and in a most kind, faithful and satisfactory manner. Though the discourse may rebuke some ministers for their zeal in matters foreign to the appropriate duties of their office; yet the rebuke is needed, and it could come from no one with greater propriety than from Dr. Woods, who has spent so large a portion of his life in giving instruction and advice to those who are to be ambassadors of Christ. The sermon is timely, and may be read by all ministers with profit.

A Sermon, preached at the Funeral of the Rev. David Peabody, M. A., Evans Professor of Oratory and Belles Lettres in Dartmouth College, Oct. 20, 1839. By Nathan Lord, D. D., President of the College. Hanover: Thomas Mann. 1839. pp. 15.

Prof. Peabody was born in Topsfield, Ms., fitted for college at Dummer Academy, Byfield, graduated at Dartmouth College in 1828, studied theology at Andover, and at Prince Edward, Va., was pastor of a Congregational church, first at Lynn, Ms. and then at Worcester, Ms., and died while sustaining the office of professor of rhetoric at Dartmouth College, in October, 1839. A short but interesting sketch of his character is given by Dr. Lord in his funeral sermon. "He was intelligent, grave, dignified, conscientious in all his relations, thorough as a scholar, consistent as a divine, keenly sensitive in respect to the proprieties of life, warm in his affections, stern in his integrity, and one of the few who are qualified to be models to the young, ornaments to general society and pillars in the church of God." The sermon of Pres. Lord, which is happily illustrated, is founded on 1 Cor. xv. 57.

We are happy to add, that the Rev. Samuel G. Brown, son of the late President Brown of Dartmouth College, is appointed to succeed Mr. Peabody. Mr. Brown has spent the last eighteen months in travelling in Europe and Western Asia. He will return early in the ensuing spring, when it is expected he will enter upon the duties of his office.

A History of the Methodist Episcopal Church. By Nathan Bangs, D. D. In two Volumes, 12mo. Third Edition. New York: T. Mason & G. Lane. 1839. pp. 371, 464.

This History by Dr. Bangs is compiled from Wesley's Works, the British and American Minutes of Conferences, Moore and Watson's Life of the Wesleys, Bishop Ashbury's Journal, Lee's History of the Methodists, Life of Dr. Coke, Lee and Garretson's Memoirs, Abbott's Life, Arminian and Methodist Magazine, the Methodist Magazine and Quarterly Review, the Christian Advocate and Journal, Bancroft's History of the United States, and other sources. The author seems to have been

indefatigable in his exertions to procure correct information. The results of his labors will be interesting and important, not only to the members of his denomination, but to the friends of learning and truth generally. It is a succinct and brief history of a great and growing denomination. It contains the substance of many large volumes, also of facts scattered through magazines and newspapers. The first volume has a picture of the first Methodist meeting-house built in New York city, or in America. This was erected in John Street, New York, A. D. 1768. The second volume has a portrait of Thomas Webb, a captain in the British army and a useful Methodist minister.

THEOLOGICAL SEMINARY, AUBURN.

[Communicated by J. D. BUTLER.]

THE Theological Seminary at Auburn went into operation in 1821. Of the thirty-seven theological seminaries in the United States, seven commenced operations before, and twenty-nine since that at Auburn. It is therefore in point of age the eighth institution in the country.

The *ultimate* supervision and control of the institution is given to the ministers and churches which surround it.

It is 125 miles from Buffalo, 169 from Albany, and by the railroad just completed, within 24 hours travel of New York city.

The rooms, comfortably furnished, are rent free.

The library now consists of about 5,000 volumes. The funds, now drawing an interest of seven per cent., are \$41,000.

The average number of graduates in the four last classes is ten. The average number from the origin of the institution, has been eight. Its popularity and usefulness, therefore, may be deemed on the increase.

The Rev. Baxter Dickinson, D. D., late of Lane Seminary, was recently elected to the professorship of sacred rhetoric, &c., and he has accepted and entered upon the duties of his office.

The authority for the statements which follow, is the last Triennial Catalogue, published during the last year.

SCHEDULE I.

Showing the number that have annually finished their course in the Auburn Theological Seminary; designating the Colleges at which they were graduated—the number of Missionaries—and the number that have deceased.

	Yale.	Brown.	Williams.	Middlebury.	Amherst.	Union.	Hamilton.	Colt. N. J.	Columbia.	Kenyon.	West. Reserve	S. Hanover.	Not Graduates	Total.	Deceased.	Missionaries.
1824,			2	1		1	2						1	7		1
1825,																
1826,							4							4		
1827,	1					3		3					2	9		
1828,		1				1	1						4	7		
1829,	1		2	1	2								3	9		1
1830,	2		1		2	2	1							8		2
1831,	1		2			2	4							9		2
1832,			5	1	4	1							2	13	1	3
1833,	1		3		1	2		1	2					10		
1834,			1			2	1						1	5		1
1835,			3			5		2					5	15		
1836,				1		1	1			1	1			5		
1837,			2				3			1	1		4	11	2	
1838,	1		1			3	2						2	9		1
	7	1	21	5	9	23	19	6	2	1	2	1	24	121	3	11

SCHEDULE II.

Showing the States in which the Alumni of the Theological Seminary, Auburn, had their original residence, and the Colleges at which they were graduated.

	N. Hamp.	Vermont.	Mass.	R. Island.	Conn.	N. York.	N. Jersey.	Penn.	Ohio.	Kentucky.	Indiana.	N. Caroli.	Unknown.	Total.
Yale,					4	2	1							7
Brown,						1								1
Williams,		1	12		1	7								21
Middlebury,		3	1			1								5
Amherst,			6		1	1		1						9
Union,		1			1	19		2						23
Hamilton,					1	17		1						19
Nassau,						1	4					1		6
Columbia,										2				2
Kenyon,									1					1
West. Reserve,						2								2
Sth. Hanover,						1								1
Not Graduates,	1		1	1	2	13	2	1	1		1		1	24
	1	5	20	1	10	65	7	5	2	2	1	1	1	121

In addition to the number above presented, 223 individuals have been members for a time of the seminary, but did not finish the prescribed course and graduate. Most of these persons are now in the ministry. Besides those in the column of missionaries, ten persons, who are now laboring in foreign fields, were for a time members of this institution.

A little more than one-third of the graduates, it will be perceived, were educated at New England Colleges, and rather less than one-third were natives of New England.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

SAMUEL W. FIELD, Bap. ord. Evang. North Yarmouth, Maine, Oct. 3, 1839.
 JAMES P. STONE, Cong. ord. pastor, Prospect, Me. Oct. 15.
 DANIEL SMALL, Bap. ord. pastor, Thomaston, Me. Dec. 13.
 DAVID P. FRENCH, Bap. ord. pastor, Sullivan, New Hampshire, Sept. 19, 1839.
 EZRA E. ADAMS, Cong. ord. Evang. Concord, N. H. Oct. 9.
 JOSIAH L. CASE, Cong. ord. pastor, Kingston, N. H. Oct. 17.
 JEREMIAH S. YOUNG, Cong. ord. pastor, Dover, N. H. Nov. 20.
 RUFUS C. CLAPP, Cong. ord. pastor, Tinmouth, Vermont, Sept. 18, 1839.
 JOSIAH OBEAR, Epis. ord. priest, Middlebury, Vt. Sept. 18.
 L. SEWALL COBURN, Cong. ord. pastor, Fayetteville, Vt. Oct. 2.
 CORBIN KIDDER, Cong. inst. pastor, Brattleboro', Vt. Oct. 16.
 JOHN P. FOSTER, Cong. ord. pastor, Worcester, Vt. Nov. 14.
 NELSON BISHOP, Cong. ord. pastor, Weathersfield, Vt. Nov. 20.
 SAMUEL D. ROBBINS, Unit. inst. pastor, Chelsea, Massachusetts, July 14, 1839.
 JOHN L. TAYLOR, Cong. ord. pastor, Andover, Ms. July 18.
 EBENEZER PORTER DYER, Cong. ord. pastor, Stow, Ms. Sept. 25.
 JOSIAH W. CANNING, Cong. inst. pastor, Gill, Ms. Sept. 27.
 FRANCIS WOOD, Cong. inst. pastor, Prescott, Ms. Oct. 2.
 CHARLES W. WOOD, Cong. ord. pastor, Ashby, Ms. Oct. 30.
 J. E. FARWELL, Cong. ord. For. Miss. Ashby, Ms. Oct. 30.
 ISAAC WOODBERRY, Bap. ord. pastor, Haverhill, Ms. Nov. 6.
 JOSEPH HAVEN, Jr. Cong. ord. pastor, Unionville, Ms. Nov. 6.
 DANIEL H. BABCOCK, Cong. ord. pastor, Eastham, Ms. Nov. 7.

JAMES A. B. STONE, Bap. ord. pastor, Gloucester, Ms. Nov. 13.
 SAMUEL WOLCOTT, Cong. ord. For. Miss. Boston, Ms. Nov. 13.
 B. F. CLARK Cong. inst. pastor, Chelsea, Ms. Nov. 20.
 MORTIMER BLAKE, Cong. ord. pastor, Mansfield, Ms. Dec. 4.
 R. C. WATERSTON, Unit. ord. Evang. Boston, Ms. Dec. 6.
 HORATIO B. HACKETT, Bap. ord. Evang. Newton, Ms. Dec. 8.
 JOHN M. MERRICK, Unit. inst. pastor, Walpole, Ms. Dec. 11.
 J. WESTON, Bap. ord. For. Miss. Boston, Ms. Dec. 28.
 THOMAS G. SALTER, Epis. ord. priest, Lonsdale, Rhode Island, Dec. 18, 1839.
 WILLIAM DICKENS, Bap. ord. pastor, Middletown, Connecticut, Sept. 18, 1839.
 N. S. RICHARDSON, Epis. ord. priest, Watertown, Ct. Oct. 1.
 THOMAS K. FESSENDEN, Cong. ord. pastor, Norwich, Ct. Oct. 16.
 DAVID BANCROFT, Cong. ord. pastor, Willington, Ct. Oct. 30.
 HARVEY HYDE, Cong. ord. Evang. Brooklyn, Ct. Nov. 5.
 JOHN O. COLTON, Cong. ord. pastor, New Haven, Ct. Nov. 6.
 FREDERICK A. BARTON, Cong. ord. Evang. Collinsville, Ct. Nov. 6.
 J. SEWALL EATON, Bap. ord. pastor, Hartford, Ct. Nov. 13.
 DWIGHT IVES, Bap. inst. pastor, Suffield, Ct. Nov.
 JOHN N. YES, Bap. ord. pastor, North Haven, Ct. Dec. 4.
 BENJAMIN OBER, Cong. inst. pastor, Woodstock, Ct. Dec. 4.
 JAMES P. TERRY, Cong. inst. pastor, Somers, Ct. Dec. 4.
 ROBERT M. CHAPMAN, Epis. ord. priest, Hartford, Ct. Dec. 22.
 A. M. FORBERT, Bap. ord. pastor, Pierpont, New York, Aug. 22, 1839.
 M. J. STOVER, Luth. ord. Miss. Middlebury, N. Y. Sept. 3.
 DAVID D. GREGORY, Pres. inst. pastor, Binghamton, N. Y. Sept. 11.
 RALPH S. CRAMPTON, Pres. inst. pastor, Warsaw, N. Y. Sept. 12.
 HERVEY CHAPIN, Pres. ord. Evang. Perry Village, N. Y. Oct.
 HENRY A. SMITH, Bap. ord. pastor, Burlington, N. Y. Oct.
 JAMES HODGES, Cong. inst. pastor, Taberz, N. Y. Oct. 2.
 T. R. CHIPMAN, Epis. ord. priest, Brockport, N. Y. Oct. 6.
 GEORGE B. CHEEVER, Pres. inst. pastor, New York, N. Y. Oct. 10.

MASON NOBLE, Pres. inst. pastor, New York, N. Y. Oct. 14.
 DAVID BURDOCK, Pres. inst. pastor, Ballston Centre, N. Y. Oct. 16.
 DUNCAN KENNEDY, Pres. ord. pastor, Galway, N. Y. Oct. 17.
 THOMAS E. VERMILYE, D. D. Dutch Ref. inst. pastor, New York, N. Y. Oct. 19.
 WILLIAM H. BEECHER, Cong. inst. pastor, Batavia, N. Y. Oct. 22.
 JOHN B. PRESTON, Cong. inst. pastor, Attica, N. Y. Oct. 23.
 HENRY W. SWEETSER, Epis. ord. priest, Walden, N. Y. Oct. 27.
 O. M. JOHNSON, Pres. inst. pastor, Denton, N. Y. Oct. 29.
 JOHN G. HALL, Cong. ord. pastor, New Lebanon, N. Y. Oct. 29.
 SAMUEL J. McCULLOUGH, Pres. ord. pastor, Honeoye Falls, N. Y. Oct. 30.
 — MIDDLEMAS, Meth. inst. pastor, Blooming Grove, N. Y. Nov.
 HUTCHINS TAYLOR, Pres. inst. pastor, Trumansburgh, N. Y. Nov. 3.
 JOEL PARKER, Pres. inst. pastor, New York, N. Y. Nov. 6.
 A. B. CHITTENDEN, Meth. inst. pastor, Chesterville, N. Y. Nov. 12.
 P. H. FOWLER, Pres. inst. pastor, Elmira, N. Y. Dec. 4.
 ANTHONY McREYNOLDS, Pres. inst. pastor, Wantage, New Jersey, Oct. 10, 1839.
 A. K. PUTNAM, Epis. ord. priest, Potadam, Pennsylvania, Oct. 20, 1839.
 J. W. HAYHURST, Bap. ord. pastor, Philadelphia, Pa. Nov. 20.
 MOSES KIEFFER, Ger. Ref. ord. pastor, Waterstreet, Pa. Dec. 25.
 L. GIUSTINIANI, D. D. Luth. inst. pastor, Baltimore, Maryland, Dec. 8, 1839.
 T. B. EVANS, Bap. ord. pastor, King and Queen Co. Virginia, Oct. 28, 1839.
 STEPHEN FRONTIS, Pres. inst. pastor, Salisbury, North Carolina, Sept. 12, 1839.
 THOMAS McBRIDE, Pres. ord. Foreign Miss. Charleston, South Carolina, Dec. 8, 1839.
 MITCHELL PEDEN, Pres. ord. pastor, Fairfield District, S. C. Dec. 11.
 JAMES H. BROWN, Bap. ord. pastor, Cloverport, Kentucky, Nov. 1839.
 FRANCIS CHILD, Pres. ord. pastor, Greenfield, Ohio, Nov. 13, 1839.
 SOLOMON NEFF, Bap. ord. pastor, Ashland, O. Dec. 13.
 A. H. KERR, Pres. inst. pastor, Six Mile and New Castle, Indiana, Sept. 14, 1839.
 HEARLIN WARD, Bap. ord. pastor, Lyons, Michigan, Sept. 19, 1839.
 SAMUEL BUEL, Epis. ord. priest, Detroit, Mich. Oct. 25.

Whole number in the above list, 84.

SUMMARY.

		STATES.
Ordinations.....	56	
Installations.....	28	
Total.....	84	
OFFICES.		
Pastors.....	65	
Evangelists.....	6	
Priests.....	8	
Missionaries.....	5	
Total.....	84	
DENOMINATIONS.		
Congregational.....	31	
Presbyterian..	18	
Baptist.....	13	
Dutch, Ref.....	1	
Episcopalian.....	8	
Evang. Lutheran.....	2	
Methodist.....	2	
German Ref.....	1	
Unitarian.....	3	
Total.....	81	
DATES.		
1839. July.....	2	
August.....	1	
September.....	12	
October.....	31	
November.....	21	
December.....	17	
Total.....	84	

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

BENJAMIN COLE, et. 78, Cong. Lisbon, Maine, Sept. 10, 1839.
 DAVID PEABODY, et. 26, Cong. Hanover, New Hampshire, Oct. 1839.
 JOSIAH L. CASE, Cong. Kingston, N. H. Nov. 16.
 JOHN R. PRICE, et. 28, Bap. Buckland, Massachusetts, Oct. 19, 1839.
 MARTIN PARRIS, et. 73, Cong. Kingston, Ms. Nov. 15.
 JOSIAH BENT, et. 42, Cong. Amherst, Ms. Nov. 19.
 JAMES F. TAPPAN, et. 37, Epis. Essex, Connecticut, April, 1839.
 JOHN CLAPP, et. 24, Bap. Hartford, Ct. Dec. 25.
 LEWIS FOSTER, et. 33, Cong. Clinton, New York, Oct. 27, 1839.
 Z. ROGERS ELY, et. 30, Cong. Watertown, N. Y. Nov. 16.
 EDWARD McLAUGHLIN, et. 67, Pres. New York, N. Y. Nov. 29.
 SILAS PARSONS, et. 79, Cong. Niagara, N. Y. Dec.
 AARON GARRISON, et. 35, East Bloomfield, N. Y. Dec. 11.
 BENJAMIN DAVIS WINSLOW, et. 24, Epis. Burlington, New Jersey, Nov. 21, 1839.
 ALFRED HOUGH, et. 36, Pres. Philadelphia, Pennsylvania, May 28, 1839.
 JOHN FREDERICK FRUEAUF, et. 73, Bap. Bethlehem, Pa. Nov. 14.
 EPHRAIM ADAMS, et. 36, Epis. Accomac Co. Virginia, Sept. 7, 1839.
 — FRENCH, D. D. et. 68, Meth. Nansemond Co. Va. Oct.
 M. QUIN, Bap. Williamsburgh, Va. Oct. 19.
 ALEXANDER NORRIS, Epis. Charles City Co. Va. Nov. 24.
 ALEXANDER McIVER, Dublin Co. North Carolina, Oct. 14, 1839.
 WILLIAM POLLARD, Bap. New Orleans, Louisiana, Dec. 10, 1839.
 ELI SMITH, et. 52, Pres. South Frankfort, Kentucky, Oct. 23, 1839.
 THOMAS TRESIZE, et. 71, Bap. Warren, Ohio, Sept. 13, 1839.
 CLEMENT VALLANDIGHAM, et. 62, Pres. New Lisbon, O. Oct. 21.
 PROF. SCHMIDT, et. 35, Luth. Columbus, O. Nov. 3.
 — VAN DEMAN, Pres. near Columbus, O. Nov. 22.
 W. BONNEY, et. 60, Cong. Nelson, O. Nov. 24.
 DARIUS C. ALLEN, et. 42, Cong. Lewiston, Illinois, Oct. 8, 1839.
 R. A. HENDERSON, Epis. St. Augustine, Florida Territory, Oct. 16, 1839.
 JOSEPH H. SANDERS, Epis. Pensacola, F. T. Oct. 24.

Whole number in the above list, 31.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	4	Maine.....	1
30 40.....	7	New Hampshire.....	2
40 50.....	2	Massachusetts.....	3
50 60.....	2	Connecticut.....	2
60 70.....	3	New York.....	5
70 80.....	5	New Jersey.....	1
Not specified.....	8	Pennsylvania.....	2
	—	Virginia.....	4
Total.....	31	North Carolina.....	1
		Louisiana.....	1
Sum of all the ages speci-		Kentucky.....	1
fied.....	1,121	Ohio.....	5
Average age.....	48 3-4	Illinois.....	1
		Florida Territory.....	2
		Total.....	31

DENOMINATIONS.

		DATES.	
Congregational.....	10		
Presbyterian.....	5	1839.	April..... 1
Episcopalian.....	6		May..... 1
Baptist.....	5		September..... 3
Methodist.....	1		October..... 11
Lutheran.....	1		November..... 11
Not specified.....	3		December..... 4
Total.....	31	Total.....	31

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
FEBRUARY, 1840.

THE LAST THURSDAY OF FEBRUARY.

REVIVALS OF RELIGION IN MIDDLEBURY COLLEGE.

NOVEMBER, 1839.

Rev. Dr. Cogswell,

Dear Sir,—Agreeably to your request, I will endeavor to furnish for the Register a brief history of the *Revivals of Religion* in Middlebury College. You must not, however, expect a very minute statement of facts; especially with regard to those, which occurred more than twenty years ago. The college has existed nearly forty years; and my connection with it comprehends but a little more than half of that period. Concerning the revivals, which took place previously to the year 1818, I must, therefore, depend wholly on the statements and recollections of others. I have, however, endeavored to supply this deficiency, as well as to refresh my own memory in relation to more recent revivals, by collecting the scattered reminiscences of other minds. I have accordingly written to several gentlemen, alumni of the college, who were connected with it, at different periods of its history; and I shall make a free use of their letters, written in answer to my inquiries.

PRELIMINARY OBSERVATIONS.

The foundation of Middlebury College was laid in prayer; and while it has participated largely in the charities of the friends of learning and religion, its prosperity has depended principally on their prayers and the consequent spiritual blessings showered upon it; giving it a distinguished character for piety and holy enterprise. A very large proportion of its graduates have entered the field of missionary and ministerial labor. And not a few of these either received their first abiding religious impressions, or obtained a new impulse in their Christian course, during the period of their college life. The general religious character of the institution, and the frequent seasons of "refreshing from the presence of the Lord," enjoyed within its walls, has given it a distinguished name among the best institutions of New England; and truly it has been highly favored of Heaven. It has been often watered by the dews of divine grace; and annually has it sent forth streams, which have "made glad the city of our God." Besides several periods of partial awakening, temporary seriousness and occasional conversions, it has been blessed with no less than

ten seasons of special and general religious inquiry and spiritual improvement, which may with great propriety be denominated *Revivals of Religion*.

Before I proceed to give the result of my inquiries and recollections on the subject—to state the facts, enumerate the striking incidents, and endeavor to describe the interesting scenes, connected with these revivals; it seems to me proper, to define the term *Revival*, as applied to the subject of religion; and, as far as possible, fix its meaning, so that I may not be misapprehended in my statements.

A *Revival of Religion*, as I shall use the phrase; and, indeed, as I believe it to be generally used in this country, is a state of elevated feeling in view of divine truth, connected with corresponding and vigorous action; and *these* extensively pervading a community. It is a period of serious and even anxious inquiry among impenitent sinners, ‘what they shall do to be saved;’ and of ardent prayer, deep solicitude and special effort among Christians, to grow in grace, and advance the cause and kingdom of the Redeemer, by rousing the attention of careless sinners, and leading them to seek the Lord and their own eternal salvation. It is a season, when pure and undefiled religion is rapidly increasing, and extending its benign influence—when sinners are flocking to Jesus, ‘as doves to their windows;’ and saints are ‘rejoicing with joy unspeakable and full of glory.’ A revival of religion, therefore, does not consist in a single hopeful conversion, nor in a few instances of serious impression and temporary religious inquiry;—much less in a mere increase of religious meetings, or religious conversation, or religious discussion and excitement; but in a state of general anxiety and deep solicitude on the subject of religion, with corresponding and persevering efforts to obtain an interest in the redemption of Christ, and advance his cause in the world; followed by an increase of personal holiness and many hopeful conversions unto God. It is the result of much faithful preaching of the word and manifestation of the truth, accompanied by ardent, persevering and united prayer. It has therefore, with great propriety, been called “a time of refreshing from the presence of the Lord”—of special divine influences—of a copious effusion of the Holy Spirit, and a general diffusion through a community, of the spirit of truth and love, of humility and meekness, of peace, harmony and joy.

Another preliminary remark seems to be necessary to prevent a misapprehension; or, at least, to secure a correct understanding, of some of the statements about to be made. The remark is this, that a very intimate connection with familiar intercourse, has existed between the religious community in the village of Middlebury and the members of college, from its first establishment to the present time. The students have all along boarded in private families. And, while they have not failed to receive weekly religious instruction from the presiding officer, and occasionally from other members of the faculty;—while a weekly conference and prayer meeting, open for all the members of college, who chose to attend, has been constantly maintained on Saturday evening;—while a religious association, denominated the Philadelphian Society, composed of the most devoted members of the several classes of students, who are admitted on examination, and meet for religious worship and mutual religious instruction and admonition every Friday evening, has long existed in the institution, and exerted, in a high degree, the appropriate influence of a well organized church;—while these religious privileges have been enjoyed by the students, they have been permitted and required by the laws of college, to attend the stated public worship of the Sabbath, in the several churches in the village, to which they respectively belonged, or which they or their parents preferred. The consequence of this arrangement has been a strong religious sympathy between the Christians in college and those in the village and its vicinity. Most of the revivals, which commenced in college, have, of course, soon reached the village; and most of those, which originated in the village, have soon diffused their hallowed influence through the college. Without stopping here, to discuss the question, whether this intimate connection has always been mutually beneficial, (concerning which some have doubted, but concerning which I have *no* doubts,) I simply make the statement of the

fact here, as explanatory of some of the circumstances and measures, to which I shall have occasion to refer, on account of their connection with the revivals in college.

First Revival.

Middlebury College, as previously stated, was instituted, and put in operation, in the year 1800. The next year was a year of "the right hand of the Most High," in the village and township of Middlebury; and many of the inhabitants were brought under the influence of divine grace; and led to embrace the offers of mercy, and devote themselves to the service of God. But I find no evidence, that the few members of college were, at all, interested in the work. But in the years 1805 and 1806, Middlebury was again visited in mercy. A revival commenced in September, 1805, and continued through the winter and spring of the year 1806, with little interruption and considerable power. In this work, especially towards its close, the members of college participated, and enjoyed a share of its blessed influences. I am not able, however, to furnish any particular statement concerning its character; as I have failed to obtain letters from those, who were then members of the institution. From other sources I learn simply the general facts, that several students were deeply serious, and reckoned among the converts; and that two or three, who have since done much for their country and the church of God, were among the acknowledged subjects of the work.

Second, Third and Fourth Revivals.

I place the *three* (or, as some distinguish and reckon them, the *four*) revivals, which occurred during the short period between the autumn of 1809 and the summer of 1814, under one head; because they followed each other in quick, and almost continuous succession. This was a period of great interest both in the village and in the college; and through the instrumentality of those, who were then members of the institution, it proved to be of immense importance to the church and the heathen world.—Concerning the latter portion of this period, a graduate of 1814 thus writes:—"The revivals, which occurred during my connection with the college, were much the same as those which are so often witnessed in the towns and villages and colleges of highly favored New England; and which, I trust and hope and pray, are ere long to be witnessed in every region of the globe. The first was in the year 1811. It was a powerful and blessed work of the Holy Spirit of God. This was too manifest, at the time, to be denied even by the most skeptical and hardened of those, who were, and continued to be, unconverted. With many others, who like myself had been living without hope and without God in the world, I experienced, at that time, wholly unsought and unexpected by myself, a great and wonderful change, like that described in Scripture, when '*a man is born again,*' and becomes '*a new creature in Christ Jesus.*' The nature and circumstances of this change were such, as compelled me to believe it could have proceeded from no other source, than the Author of all good. Twenty-eight years have now elapsed; and my conviction is, if possible, still stronger that it was—it *must* have been the work of God's grace, for which many immortal souls will bless his holy name for ever."

Another graduate of the same class, whose residence in Middlebury, as a member of the academy and of the college, embraces the whole period from 1809 to 1814, in answer to my letter of inquiry, thus writes:—"Dear Sir, your inquiry of me, respecting the revivals of religion in Middlebury College, during my residence there, sent my thoughts back to seasons and scenes, which I have often recollected with peculiar interest—with *painful* interest also, as seasons poorly improved to my own spiritual good. For it was not till my junior year, that I became possessed of the Christian hope. The recollections of those seasons, however, which preceded my own supposed conversion, I hope, have proved of some profit to me.

"While I was in the Academy in Middlebury, in the fall and winter of 1809-10, there was a very powerful revival in the town, which was shared in by the college. I recollect the mingling of the students with the inhabitants of the town in the meetings of that revival. Pious students took part in them, and contributed to render them interesting. Unconverted members of the college also attended with them. But the interest, with which Christians in town regarded the cases of awakened members of college, was of peculiar tenderness and strength. I doubt whether there ever has been an instance, in which the feelings of Christian inhabitants of any town toward a college in it, were more like those of a parent, in time of revival, than those of the good people in Middlebury.

"In the years 1811 and 12, if I recollect right," continues my correspondent, "there was another revival in college, connected with one in the town. My recollections of it are, that it was a work of deep solemnity and power; of pungent convictions and deep distress; and of great earnestness, activity, prayerfulness, and anxious wrestling for souls, on the part of the pious students. I can testify, as one then in an unconverted state, that the manner in which Christian students lived, talked, prayed, and addressed sinners in conference meetings, was such as to give emphasis to the text, '*There is no peace to the wicked.*' Every thing was kind; and adapted to win, if possible, upon the feelings of those of us, who were in an unconverted state; and also such, as to make us feel, that they had a deep and overwhelming sense of the solemnity of eternal things; the preciousness of souls; the guilt and danger of the condition of their unconverted fellow students. Fisk and Parsons, since missionaries to the Holy Land, and gone to their reward; and Mr. Ebenezer Weeks, who died that spring, I think; were in the revival, as Christians of some age and experience, in the Christian life; and were active in the revival. Their spirit of devout piety, their fervency, their sound Christian judgment, in counselling and exhorting the unconverted in college were peculiar. I have never seen men, who surpassed them. And so far as human instrumentality is concerned, in giving character to a revival, they had a happy share in that one. I have a very clear and vivid recollection of the meetings held in college, in that revival. There was nothing of bustle and parade; all was still and solemn as eternity. One particular room, used for senior recitations I think, in the old college building, I remember as the scene of some of the meetings; and of which it might have been said—for it was apparently felt—'how dreadful is this place!' It seemed to be felt, that *God was there*. Plain, solemn, and frequently *awful* TRUTH was set forth, in the addresses of the pious students. The excitement produced was entirely that, which came of the clear and faithful setting forth of Bible truth, accompanied by the Holy Spirit."

It is added in the same letter: "There was one interesting fact in relation to the missionary Parsons, in that revival. He came to college hopefully pious; and devotedly so, apparently; and one of the last men, who would have been thought to have occasion for questioning his own piety. In that revival he passed through a course of religious exercises, very much like those of an awakened, convicted and inquiring sinner;—gave up, for a time, his hope; and, though there was no contest with God, such as is often seen in awakened sinners, yet he manifested a most deep and distressing sense of sin, of the justice of God and his need of the prayers of Christians. If any thing could make a sinner feel 'what then must *I* be! what must become of *my* soul!' it was to see Parsons in this state of mind respecting himself. He soon, however, became possessed of the same firm and happy hope, as before;—and it was probably only a season of the testing and shaking of his first hope, preparatory to the refining of his Christian character, and the more firm and settled enjoyment of religion."

In accordance with the reminiscences of my esteemed correspondent, I find in the biography of Parsons, an extract from his private diary, bearing the date of November 22, 1811; in which he records his feelings during this period of trial and doubting, and of confirmation and rejoicing in hope. As he afterward exhibited so elevated a Christian character, and was called to act so conspicuous

a part, as a pioneer in a new missionary field, I cannot forbear to transcribe a portion of that interesting history of *deep* experience; hoping, that it may afford instruction to others, who may fall "under the hidings of God's face," or whom he may be preparing, by severe discipline, for some lofty enterprise:—"The revival of religion in this college commenced about the beginning of September. For several months previously to this blessed work, my mind was in darkness, and at times in much distress. I was often convinced, that my hope was only the hope of the hypocrite; and that, notwithstanding the public profession I had made of my faith in the Redeemer, I should at last come short of eternal life. My reasons for this conclusion were the following; my hope did not afford consolation; prayer was not refreshing and spiritual; religious conversation was no more interesting, than conversation upon things of the world. If I am a child of God, why is it thus with me? During all this time, I believe, the Spirit of God was striving with me, and preparing me for a more thorough knowledge of my own heart. When the revival commenced, I said, now this question must be decided. I cannot live in this state of anxious uncertainty. I must have more evidence of piety, or live without hope."—After relating his conversations with pious friends and alluding to their prayers and sympathies for him, he adds:—"During the two succeeding weeks, I walked in thick darkness; surely it was the darkness of the shadow of death. I read the promises to the penitent; but could not apply them to myself. There was nothing in the Bible to heal my wounded spirit. How readily would I have given the world, were it in my possession, for that peace which God giveth to his children."—After recording again the effect of conversation and exhortation on his mind, he proceeds:—"In this situation I continued until Sabbath morning, November 11th—a morning, which I shall ever remember as the happiest of my life. After prayers in the chapel, I took my Bible, and retired to a grove west of the college. I recollect distinctly the impression on my mind, while I walked to the grove, that it was the last attempt; 'if unsuccessful now, I can do no more.' This passage of Scripture was fixed in my mind, 'O Israel, thou hast destroyed thyself.' My past abused privileges, my unholy prayers, my opposition to a holy God, were set in array before me; and I saw the wickedness of my whole life, as clearly as I saw the sun which shone upon me. I believe, I had no doubt, that I was a vessel of wrath, fitted for destruction. Wearied and distressed, I sat down upon a log, and contemplated the miseries of hell. My thoughts were thus; 'Your doom is now certain; you did hope for heaven, but you will hope no more. Your sentence is just. O miserable hell! God commands you to repent; but your heart is too hard, it will not relent.' At this moment, I was directed to Jesus, as an all-sufficient Saviour. Then my heart acquiesced in his atonement, and in his dealings with such a vile sinner, as I saw myself to be; and my soul reposed itself on the arm of everlasting love. I felt the chain break. O, it was the bondage of sin! I opened the Bible, and read these words; 'For this cause I bow my knees to the God and Father of our Lord Jesus Christ.' It will never be in my power to give an adequate description of my feelings in view of this passage. There was a beauty, majesty and sweetness in it, which are indescribable. I dwelt upon it, until my heart was in a flame of love. Jesus revealed himself in his glory. To him I dedicate my life, my talents, my all; desiring to be devoted to him, while I remain in the flesh; and to be accepted of him, when I pass the valley of the shadow of death. To God, the Father, Son and Holy Ghost, be blessing, and glory, and wisdom, and thanksgiving, and honor, and power, for ever, Amen."—In view of this record of experience, the biographer of Mr. Parsons makes the following statement and remark:—"During the period under consideration, Mr. Parsons supposed that he had ever before been a stranger to vital godliness. But on farther examination of his heart and more mature reflection, he was on the whole rather inclined to think otherwise. Whether he was, or was not, a true believer before, this was eminently a new era in his Christian life; and he now received an impulse in religion, which he never lost."

With regard to the revival of 1814, I have referred to the same source of

information; and find in Mr. Parsons' diary, under date of May 30, 1814, the following minute:—"Prayer meeting in my room; delightful season; sinners tremble, saints rejoice. God is present of a truth. A few begin to hope."—As furnishing the best description of the character and extent of this work, I quote from a letter, written June 24, by the same devoted servant of Christ to the Rev. Moses Hallock of Plainfield, Ms.:—"The present is a solemn period. God is pleased in his mysterious providence, to visit this seminary again by the effusions of his Holy Spirit. The work commenced about four weeks since. Four young gentlemen of promising talents, who had been long regardless of God and their own salvation, are now proclaiming their Maker's praises. Thousands may be brought to glory through the instrumentality of these young disciples; perhaps, many perishing heathen. . . . Some of those very individuals, who were most active in wickedness, now cry for mercy. God has smiled upon the institution in a peculiar manner. This is the *fourth* revival, that I have witnessed here. In the senior class, twenty-five are hopefully pious; in the freshman, all but four. "Not unto us, O Lord; not unto us; but unto thy name be all the glory."

The number of new converts in these three (or if, with Mr. Parsons, we consider that of 1811 and 1812 as two distinct works, in these four) revivals cannot now be very accurately ascertained. They seem all to have been solemn and interesting works; and two of them, at least, very powerful in their operation and happy in their results.

Fifth Revival.

In the year 1816, there was an extensive revival in the college, as well as in the village. It commenced in June or July; and during the month of August was very powerful. Dr. Merrill, the pastor of the Congregational church, in a brief account of this revival, says: "During a single week in the month of August, probably *fifty* attained to the liberty wherewith Christ maketh free." He adds: "The college shared largely in this work of grace."

From a letter of a graduate of 1817, I make the following extract: "The revival, which occurred in the summer of 1816, was one which I shall have occasion to remember, with devout gratitude to God, throughout eternity; for it was then, that my attention was arrested by the Holy Spirit, to attend to the things of another world. The work, I should think, was somewhat gradual in its progress; commencing in the village, and extending to the college. I remember that, for some time previous to any special interest being manifest in the college, individual members of the college, who used to attend religious meetings in the village, spoke of those meetings, as being increasingly interesting."

"How many students of the college became the subjects of that work, I have no means of ascertaining. There were several in the class to which I belonged. Those members of the institution, who had previously been consistently and devotedly pious, were very useful in that season of God's gracious visitation. The Rev. Joseph Brown, who, when chaplain of the Seaman's Friend Society, died a few years since in New York; and the Rev. Hiram Bingham, now a missionary at the Sandwich Islands, were among the most useful. Their word was with power; for their previous life had been consistent. I mention this fact, to show that a devotedly *pious* young man in a literary institution may do very much good.

"There were several members of the college, belonging to different classes, who for some months previous to that revival, had been accustomed to meet at each other's rooms, for the purpose of drinking and carousing till a late hour of the night, and who were on the borders of ruin, that were rescued from that ruin by that blessed revival in college. . . . The whole work, I should think, was characterised by stillness, and the deep searching operations of the Holy Ghost."

To this statement of one, who was a witness of the whole scene, I add only, that it corresponds with the general accounts of this work, given by others. It

must, I think, have been one of the most interesting revivals, with which the institution was ever blessed.

Sixth Revival.

Though there was a partial revival, in one portion of the township of Middlebury, in the year 1819, it did not reach the college, and no special interest among the students after the revival of 1816, was manifest till the year 1821. Of course the class of 1820 passed through the four years of their college life, without receiving that blessing, which had been the portion, it was said, of every preceding class.—The revival of 1821, though not confined to the college, had its origin there; and there shed much of its heavenly influence. I very well remember the circumstances of its commencement. During the early part of the spring term, it was perceived, that there was among the Christians in the institution some solicitude, to obtain the blessing, which had so often been granted in answer to prayer. This solicitude manifested itself with peculiar strength among the professors of religion in the senior class. They began to fear, that their class, like the one which preceded them, would go forth unblest; and their unconverted classmates be sent into a world full of snares and temptations, without the guidance of heavenly wisdom; and be left to exert an unholy influence, and ‘treasure up unto themselves wrath against the day of wrath.’ They began to attend, what were then called union prayer meetings in the village. Prayer meetings in college too, especially on Sabbath morning, were better attended than usual; and an increased attention was paid to preaching in the sanctuary; to the expositions of Scripture in the chapel; and to exhortations in the Saturday evening conference.—The first marked indication of an approaching revival—which was, indeed, a very manifest proof of the presence of that Spirit, whose office it is to convince of sin—occurred one evening, about the middle of the term. A member of the senior class, distinguished as a scholar, and known as a regular, and, in the common acceptation of the term, a *moral* young man, who had for several days exhibited a solemn countenance, suddenly became alarmed at his danger, and overwhelmed by a sense of his guilt, as a transgressor of the holy law of God. Some of his classmates immediately assembled, and prayed for him and with him. His convictions, however, continued to increase in intensity; till they rose to a state of agony, and called forth the strongest expressions of self-loathing and despair. About two o’clock at night, I was called from my bed to visit him, and pray with him. Indeed, we could do nothing but pray; for his mind was too much agitated, to allow him to listen to exhortation or instruction. I was obliged to leave him toward morning, still under the agonies of an awakened conscience. In this state, or nearly in this state, he remained for several days. In the meantime, the impression made upon the members of the institution was powerful and universal;—all seemed to feel, at least, a sympathetic influence—all appeared solemn as death. Nor was this feeling, in every case, mere sympathy. Within a week, it was found that many of the impenitent students were under deep conviction of sin, and were anxiously inquiring, ‘what they should do to be saved.’ Still there were no conversions manifest—no hopes expressed. The scene became alarming. There was evidently a want of spiritual strength in our Zion, that these might be ‘born again’—a want of fervent, united, and persevering prayer. Accordingly personal application was made to several individuals in the village, with a request that they would not cease to pray for these young men, who were ready to perish. It was not long before a spirit of prayer and supplication seemed to be poured out upon the surrounding Christian community; and those sinners, who had been for several days under conviction in college, began one after another to repent and rejoice in hope. From this time the revival spread with great rapidity, both in the college and in the village.—Still the young man, who was first awakened, and who seemed to be instrumental of calling up the attention of others to the subject of religion, ‘found no place for repentance’ and no peace to his soul. His mind seemed to have lost its wonted elasticity and

energy; and he remained through the term, and for a considerable portion of the summer term, in a state of settled gloom. He seemed, indeed, to human view, to be past recovery—pining away in utter despair. He viewed himself as a reprobate—forsaken of God—doomed to certain and everlasting destruction. All considerations drawn from the attributes of God, the analogies of providence and grace, and the provisions and promises of the gospel, were equally unavailing to convince his understanding, or soften his heart. Thus he continued to pervert the Scriptures, resist the Spirit, and reject the counsels of wisdom and the offers of mercy. Till at length, a friend alarmed by his description of his gloomy, and as he thought malignant feelings; and apprehending, that he had committed the unpardonable sin, plainly told him so, took sides with him in the argument against himself, and joined with him in the conclusion, that there was no hope for him; and consequently declined any longer to converse with him, or pray for him. This circumstance seems to have been the occasion of breaking the chain, by which Satan had so long bound him. And after having remained more than three months in this morbid, melancholy state, he began, this very day, to pray for himself, and rejoice in hope. He finally became an ornament and blessing to the church; and an able and faithful preacher of the gospel.

To illustrate the sovereignty of God in his dealings with sinners; and show, how often he leads them by a way that they knew not; and how unable we are, without the guidance of his Spirit, to fix on the wisest expedients, prescribe the best modes, and choose the best measures of employing the means of grace;—indeed, to show the inefficiency of *all* means and measures, without a divine interposition, and the sufficiency of *any* of them, with his blessing, I will briefly state another singular and interesting case of conversion, which occurred in this revival—a case, forming a perfect contrast with that just described.—A member of the same class, a youth of amiable but rather volatile character, was called away by his father, some time before the close of the spring term, to take a long journey. He did not return, if I remember correctly, till more than a week of the summer term had elapsed. Indeed, I have a strong impression, that he came into town on Friday of the second week. He came, as far as could be perceived, careless and volatile as ever. But before the succeeding Sabbath, his mind was deeply impressed with a sense of sin and a view of his lost and perishing condition. So powerful were his convictions, not of danger, but of guilt, as he afterward informed me, that he could scarcely conceal his agitations during the hours of public worship, or fix his attention on the preached word. He said nothing, however, to any person; and, as far as possible, suppressed his feelings, till evening; when he retired alone to his room, locked the door, and knelt down to pray. How long he continued in this posture, he was never enabled to state. He remained, however, till he found access to the mercy-seat, and began to rejoice in God, with a joy unspeakable and full of glory.' So great was his ecstacy, that for a time he lost all self-command. His fellow students, who heard his acclamations of joy, and came to his door, could not gain his attention; but were obliged to force the door open, in order to gain admittance. In this state of rapture and nervous excitement, he remained through the night, praising God, and ascribing glory to his name. Indeed, when I first saw him, at ten o'clock the next day, tears and smiles were mingled on his countenance; and so strong were his emotions, that he could neither stand nor sit with composure, or scarcely speak with calmness and distinct articulation. He, however, soon became calm and serene—established in faith and confirmed in 'holy living.' And he finally went forth to preach the gospel; and has been a very devoted, acceptable, and successful minister of Jesus Christ.

Now, Dear Sir, if you ask me, what I think of these two extraordinary cases of conversion; I can only answer; my theory is, that the peculiarities in them were partly the result of natural temperament and previous character, and partly the design of Sovereign Wisdom, and the operations of that Spirit, which is 'like the wind, blowing where it listeth:' or rather, perhaps, I should say, that the Holy Spirit, applying the truth to different minds, produces these

and other different results; and thus abases the pride of human reason, and exposes the vanity of human calculations; demonstrating the truth of the inspired declaration: "The foolishness of God is wiser than men; and the weakness of God is stronger than men." There was surely no religion in the awful convictions and morbid melancholy of the former case, nor in the nervous agitations and loud acclamations of the latter; but were they not both connected with those deep and strong emotions, which resulted from the powerful operations of the Holy Spirit, in his different offices; applying the law and convincing of sin, and showing the things of Jesus Christ and comforting the heart—leading by different methods to the conversion of these precious souls; and calling these chosen vessels of mercy, with an 'effectual calling,' to the work of the ministry?

During this revival, which brought many into the kingdom of grace; and strengthened and confirmed, in the faith, many, who were previously professors of religion, there was great union of sentiment and harmony of action among the officers and pious students. All seemed willing to stand in their lot, and do what they could to win souls to Christ. The stated classical exercises were continued, with little interruption, and generally attended with punctuality and due preparation. No special and peculiar expedients were employed to produce excitement or make impression. Indeed, there was no occasion for exhibiting 'the terrors of the law.' Our business was to *preach Christ*—to present the calls and promises of the gospel—to bring the balm of Gilead, and apply it to the wounded spirit—to soothe and calm and lead the inquiring sinner to Him, who alone is able to save. The commandment had already come. The Spirit seemed to have done his office work of conviction; and was needed principally, as a Comforter and Sanctifier. In addition to the regular worship of the sanctuary—the stated exercises of the chapel—the Sabbath morning expositions of Scripture, and prayer meetings—the weekly conference on Saturday evening, with the religious exercises of the Philadelphian Society on Friday evening; there were occasional class prayer meetings, and daily visiting from room to room, for private conversation and prayer by the college officers and a few devoted students. In these labors of love, I believe all the instructors took a part. There was, however, one tutor, who acted the part of a college missionary; and his unwearied labors in visiting, exhorting, instructing and praying were highly acceptable, and not without marked success and much benefit, both to those who were under conviction, and to those who were rejoicing in hope.

Notwithstanding the length of the account, already given of this revival, I cannot forbear to add a few extracts from two or three letters just received. The first is from a member of the class of 1822:—"I cannot," he remarks, "without more time for reflection, than I am able now to command, recall many facts, which will be of essential service to you; though the revival, which occurred while I was a member of college, was a season of deep interest to me; having been, as I trust, the time when my own heart became interested in religion; and though many scenes, which I was then permitted to witness, I shall ever remember with thrilling emotions; and, I hope, with heartfelt gratitude. . . . A few of the impenitent, who remained at college, during the spring vacation, were numbered as subjects of the work, before we reassembled for the summer term. When we came together a general solemnity pervaded college. Some, who had been wont to mingle with their fellows in scenes of merriment, if not of impiety, met them on their return, with the language of fraternal reproof and warning; entreating them to become reconciled to God, and welcoming them to new society and new enjoyments. Religion soon became the absorbing subject of thought and conversation. Though opposition lurked in every unregenerate heart; and in some cases assumed the attitude of defiance, she did not, so far as I recollect, presume to vent her spite, in any gross violations of decorum. The leader of several profane and unprincipled associates, who boastingly styled themselves 'Satan's invincibles,' was early smitten with an arrow from the Spirit's quiver; and, after a struggle of several days, became hopefully 'willing in the day of God's

power,' and penitently acknowledged, that human depravity, however determined, must yield in a conflict with sovereign grace.—A considerable proportion of the subjects of this work were from the most thoughtless and irreligious members of college. . . . The precise number of hopeful conversions, in this revival, I am unable to name; but as, after the lapse of nearly twenty years, I look abroad upon the field of Christian effort, I see several laborers employed,

———'Whose doctrine and whose life
Coincident, exhibit lucid proof,
That they are honest in the sacred cause,'

and zealous too; whose energies were, at this time, first consecrated to the service of God; and whose tongues were now first employed in his praise. . . . The only characteristic of this revival, which my time will allow me to mention, is that the instructions given the students, publicly and privately, were plain and pungent, drawn directly from the Bible; and were designed to produce deep penitence, and to lead to the performance of duty."

From a letter of a graduate of 1824; of which I should have made more use in this narrative, had it been received sooner, I extract a single paragraph; because it corresponds with my observations and belief. After referring to the labors of the faculty and other means used in this revival, he observes: "I might add, that there was at that time, and I trust still is, a stated precious female prayer meeting in the village, where the mothers and daughters in Israel met together to pour out their hearts in prayer before God in behalf of Zion; and the college usually shared largely in their petitions to the throne of grace. My extensive acquaintance with those, who attended that meeting, the interest they manifested concerning it, and the account of its character and exercises, received from them, led me to put more confidence in the efficacy of that prayer meeting, than in almost any other means that were used."

The extracts, which follow, are from a letter, already quoted, of a graduate, who, at the time of this revival, held the office of tutor in the college: "The revival of 1821," he observes, "had some very marked features. Previous to the descent of the Spirit, there had been a declension among the professed disciples of Christ in college. A few continued faithful; but the most 'slumbered and slept.' 'At midnight there was a cry made; Behold the bridegroom cometh; go ye out to meet him.' This was almost literally fulfilled in those deeply thrilling scenes, which occurred in the night, connected with the case of M——. He was the ornament and the pride of his class. Zealously and ambitiously devoted to his studies, he had neglected 'the great salvation.' When, therefore, on that long to be remembered night, they saw and heard him begging for mercy with such intense earnestness;—O, how many hearts were then smitten and wounded, to be healed only by the blood of Christ. Several students, belonging to the different classes in college, who have since been successfully preaching the gospel of Jesus Christ, were then aroused to attend to the things which belonged to their everlasting peace."

"There is no doubt, in my mind, that in that scene, there was much animal feeling and excitement, both on the part of the professors of religion, and on the part of the impenitent. Nor, on the other hand, have I a single doubt, that there was much of the Spirit's operations. Eighteen years have since rolled away; and numbers, who were then awakened, still continue to love the Lord Jesus, and to labor in his service." . . . "That season of revival in college has been the means, already, of bringing hundreds, if not thousands, into the church of Christ. . . . As in the previous outpouring of the Spirit, so in this, some of the professors of religion in college, were greatly useful by their prayers and by their godly conversation. The accounts which were given of that revival, both by letter and by the students themselves, in their subsequent vacation, were the means of great good in several places."

"When I reflect on the scenes of that revival, and on the events which have since occurred, connected with it and consequent upon it, I cannot help exclaiming; 'Pray for the peace of Jerusalem;'—pray for the colleges throughout

the length and breadth of the land ;—pray for all our literary institutions, that the Spirit may sanctify the hearts of the many thousands, who are now in a course of literary training for future public life."

Seventh Revival.

In October, 1825, a powerful and interesting revival commenced, both in the village and the college. I cannot better describe the work, as it existed in the latter, than by transcribing a letter recently received from a beloved pupil, who was then a member of the institution and an early subject of that work of grace:—"Your letter," he observes, "requesting some reminiscences of the revival of 1825-6 in Middlebury College, has awakened many recollections of the most interesting description in my mind. And, although I am too much hurried, and exhausted both in body and mind to give you a clear and well digested statement ; I shall be glad, if I can discharge even a small part of the debt I owe to your paternal care, and to the institution where, if I am not wholly deceived, I first began *to live*. For what is the life of an irreligious young man, wasting his time, and neglecting his advantages?—The vacation following the commencement of 1825 was marked by a degree of folly and even vice on the part of some few of the students, who remained in town. Soon after the term began, the pious students made a special effort to promote religious feeling among themselves. In particular, a lecture read, according to custom, before the Philadelphian Society, by one of the members, on the sin of Achan, produced a strong feeling in many minds. One young man in particular, since dead, whose religious character had stood as high, at least in the estimation of the irreligious students, as the average among professors of religion, was deeply impressed in view of his spiritual deficiencies, and almost driven to despair. He left the meeting in deep horror of mind, feeling that he should not live till morning ; and made his way directly to a room, where several of the students were engaged in mirthful amusement. He entered with a haggard face, and kneeling down besought God and them to forgive him for the evil example he had set them ; adding, that as for himself he was a lost man, and should be in perdition before the next morning light. A friend entered, and with some difficulty drew him away. But the assembly was broken up ; and the next circle which met in that room, was a *praying* circle, composed principally of the same young men. I am not, however, able to say, to what extent this occurrence was the direct cause of awakening.—The work soon became general, both among Christians and others. In a short time nearly the whole college attended the religious meetings. Almost without exception, those who took this step, became deeply impressed ; and at one time there were not more than three or four, who could be said to be wholly indifferent. The scene was now one of deep interest. So universal was the interest, that no false shame led to any concealment of impressions or of religious exercises ; and the voice of prayer might be heard, at different times in the day and evening, from the rooms, by one passing through the college halls. Even the groves and fields were not always silent ; and while one occupant of a room was using it as a place of prayer ; the other might be heard, under the cover of night, unconsciously revealing, by an audible and impassioned utterance, the place of his out-door supplications.—During this whole time there was little, if any, interruption of the regular college exercises ; the faculty wisely judging, that as religion is a thing for the whole life, it was best to have its first exercises, as its succeeding ones *must* be, interwoven with the ordinary duties of life. . . . As to the number of those who became permanently interested in religion, you have doubtless better means of information. From the circumstances in which I was placed, my attention was chiefly occupied by my own case, and that of a few others, with whom I was intimately acquainted. I have a strong impression, however, that the revival was hardly less marked in its influence upon those, who were already hopefully pious, than upon the impenitent portion of the students. The standard of religious feeling must, I think, have been greatly changed."

The young man, whose case is particularly described in this letter, was a graduate of 1826; and, as he is not now living, I do not deem it improper to record his name. *Edmund Chamberlain* was a member of a Baptist church, in the northern part of this State. He was a respectable scholar and an amiable young man; and, as far as was known to the faculty, his deportment did not dishonor his profession. But it seems his own conscience, enlightened and quickened by the Spirit of God, led him to a different decision in his own case. Under the awakening influence of the lecture of a classmate, on the sin of Achan, applied, it would seem, by the Holy Spirit, he was convinced of sin, as a backslider. God saw fit to keep him, for several weeks, in darkness, under the horrors of despair; and thus to use him, as an instrument of awakening and warning to others. Many were thus awakened; and some of them found peace in believing, long before the dark cloud was withdrawn from his mind, and the joys of salvation restored to his soul. The day of his deliverance, however, came; and he lived to adorn the doctrine of God his Saviour; and finally died, as I have understood, in peace and hope.

From a letter of a member of the class of 1829, of course a freshman at the time of this revival, I make the following extract: "I remember the seriousness commenced with pious students; and was effected through the instrumentality of a lecture from brother M——, read to the Philadelphian Society, at their first meeting in the fall term, on the removal of the accursed thing from Israel, (the case of Achan,) which greatly shook the hopes of professors of religion."—After alluding to the striking case of Chamberlain, the writer adds: "I recognize some burning and shining lights, in the ministry, who were the fruits of that work. Those who remained steadfast were mostly in the advanced classes. I remember several of my own class, who professed hopes; but whose subsequent lives did no honor to their profession."

The last remark in this extract leads me to add, as the result of my observation, not only in this revival, but in all the revivals in college, which I have been permitted to see, that the best and most advanced scholars, who were hopefully converted, generally continued steadfast in the faith; while more feeble-minded and indolent students often apostatized. Indeed, I can scarcely recollect an instance of apostacy in a member of a senior class, of respectable scholarship, or of any class, in a scholar of vigorous and well disciplined mind; while many instances occur to my recollection, of young men, in the lower classes, of indolent habits and unfurnished and feeble intellects, who were awakened and seemed to be converted, who nevertheless soon fell away and disappointed the hopes of their friends. I add, there can be no such thing as an *idle Christian*; the union of the terms constitutes a solecism in language, and involves an absurdity in idea. Facts might be adduced to show, that an indolent and negligent student, if truly converted, must become active and industrious—'diligent in business, fervent in spirit, serving the Lord;' and that all pretended conversions, where habits of idleness continue, will prove spurious, and end in apostacy.

In this connection, I make a farther quotation from the letter, from which a long extract has already been given, under this head. The writer adds to what he had stated concerning the extensive and blessed influence of the revival: "One other fact occurs to me. It is a painful one; and I should avoid mentioning it, were it not for the probability that it may be a useful warning to those, who are surrounded by similar scenes. It is this; I have never heard of the subsequent awakening and conversion of any one of those, who passed that revival without giving their hearts to God. They have all, so far as I know, gone on in the way they then chose."—This remark is in accordance with a general fact. Very few, who continue impenitent, and without religion, force themselves through a four years' course, in a college often visited by the special influences of the Spirit of God, ever after become deeply interested in the subject. There are, indeed, some striking exceptions; but they are mere exceptions to a general rule. Only *twenty-four* of all, who have thus passed through this college, since my connection with it, are known to me (and I have followed them with a parental eye and inquired after them with parental

solicitude) to have subsequently obtained Christian hopes and made a credible Christian profession. It is therefore generally true, that those, who pass through powerful revivals in college, without submitting to God, and consecrating themselves to his service, become peculiarly hardened and careless; and there is little hope of their subsequent conversion to God.

To the foregoing statements and remarks, I have only to add, that the same means and measures, which were used in the preceding revival of 1821, were employed in this; and that the students, as heretofore, received great benefit from attending public worship in the village; and in turn exerted a happy influence by uniting with the inhabitants of the village, in social prayer meetings and religious conference.

Eighth Revival.

After the revival of 1825-6 had subsided, there succeeded, in college, a state of order and regularity, corresponding with the apostolic description of primitive Christianity: "Then had the churches rest and were edified." And though there were some short periods of increased religious attention and effort among professors in college, with a case or two of seriousness and anxiety among the impenitent, I do not recollect that, for four years, there was any season of general anxiety and inquiry, which corresponds with the definition of a revival of religion, given at the commencement of this communication. But in the spring of 1831, both the village and the college were blessed with a revival of great extent and mighty power. It commenced in the village. Indeed, though the Congregational church had, for some time before, been in a reviving state, there was no appearance of increased attention to religion in college; till a protracted meeting was held in the village, denominated at the time a '*Four Days' Meeting*,' from the length of time devoted continuously to religious exercises and public worship. After much prayer and consultation, the church resolved to hold such a meeting, early in the month of April. The clerical members of the college faculty, as well as other ministers from towns in the vicinity, assisted the pastor of the church, and took an active part in the exercises. The effects of the meeting were exceedingly happy, reaching the whole town, and exerting a powerful and delightful influence on the college.—Similar meetings, it will be remembered, and with similar effects, were held, during that year, in various parts of the country. Their utility consisted principally in their tendency to excite attention in the careless; to increase the fervency, union and perseverance of prayer among Christians; and to afford to ministers repeated opportunities and new facilities, for presenting divine truth to the mind, while in a susceptible state. The expediency of holding such meetings, and especially of repeating them in the same place, was doubted by some; but admitted, I believe, by all judicious ministers, to depend on the circumstances of time, place and previous preparation. My own views on the subject were expressed at large, in a series of essays published in the *Vermont Chronicle*, the same spring, over the signature of *Presbuteros*. These views have not been essentially changed by subsequent experience and observation. Indeed, the remarks there made, on the necessity of preparation for them, the danger of frequently repeating them, and their liability to abuse and perversion, have been abundantly illustrated and confirmed; and the cautions, there given, have, in my apprehension, acquired increased importance.—This meeting in Middlebury, however, was called under such circumstances, and so judiciously conducted, as to produce none but the happiest effects. The college, as I said, felt its influence. The Spirit seemed to be poured upon nearly all the students simultaneously.—Though no college exercises, if I rightly remember, were omitted, except three in the afternoons of the three first days of the meeting; yet scarcely an individual in the institution, failed to be brought under the influence of the truth and the Spirit of God. All seemed to be more or less solemnly impressed. With some, indeed, these impressions did not prove abiding and sanctifying. Their solemnity subsided; their convictions wore away; and they returned to their vanities—to 'the beggarly elements of the

world.' But with many, these impressions were deep; and resulted in their hopeful conversion. Some of the subsequent meetings in college were peculiarly solemn and interesting. The senior class, which I often met, not only in the regular course of instruction, but for prayer and religious conference, were delightfully zealous and persevering in their efforts to persuade all to come to Christ, and to help one another forward in their Christian course. In the result all the members of the class were hopefully converted, except *one*; and I shall never forget the tenderness with which he was besought, and the fervency with which prayers were offered for him; while he stood alone, sometimes trembling, like an aspen leaf; but still obstinately, and as we have reason to apprehend, *fatally* resisting, unto the end!

From a letter, addressed to me by a member of the class of 1832, who was a subject of this revival, and whose case is described in the letter itself, I make the following extracts: "Six in my class have given evidence of having been converted at that time." "There were seasons in the revival, in which a solemn and deep impression seemed to be universal among the students. And probably the judgment-day will establish the fact, that not one individual passed those days of indescribable interest entirely destitute of the strivings of the Holy Spirit." "There were some cases of a peculiar character. One member of my class, took up the subject of religion, with the greatest deliberation, and began to read his Bible, and to *think*; and thus were his convictions of sin, and his apprehensions of the value of an interest in Christ, gradually strengthened, until he was led to a decision, from which he has never seemed desirous to swerve. He now preaches the gospel." "Another young man was visited frequently by Christian friends; and often felt deeply impressed. He, however, succeeded in resisting the influences of the Spirit; till one evening, when a lecture was preached in the chapel from these words, in Jer. iv. 5: '*Will thou not from this time cry unto me, My Father, thou art the guide of my youth.*' Here he felt that he must make a decision. His heart, however, was passionately set upon the legal profession. He thought, 'I must surely be a minister, if I become a Christian now. I will postpone the decision, until I am established in business, and in the first revival I then witness, I will give my attention to the subject.' With this conclusion he for a few moments felt satisfied. But as he was leaving the chapel, a young Christian friend [a beneficiary of the American Education Society] took him by the arm. It was a beautiful evening; and they walked together; they conversed; they wept. At length this young man took back his decision to procrastinate; and leaning on the shoulder of his young friend, said: 'If religion is for me, I will now have it.' The next day he was rejoicing in hope. He is now in the ministry; and has been permitted to see many coming to Christ."

After mentioning a third interesting case of conversion, the description of which I am obliged to omit, the writer of the letter adds: "Among the means used in this revival, and blessed by the Head of the church, may be mentioned prominently, *personal, private conversation* and *prayer*. And O! could the friends of the American Education Society see how highly instrumental of good were some of the beneficiaries of that Society in the revival of 1831, they would be more strongly encouraged to the exercise of faith and vigorous action in that benevolent cause."

Ninth and Tenth Revivals.

I place these two revivals together; because they resembled each other in character; occurred under similar circumstances; and were very near each other, in point of time. The former occurred in the spring of 1834, and the latter in the autumn of 1835. Both were promoted by the influence of *protracted meetings* in the village; and in both much less was done, than in preceding revivals, by special meetings and peculiar efforts in the institution itself. That of 1834 commenced early in the season. Two young men who remained in town during the winter vacation, became serious and obtained hopes before the commencement of the spring term. Simultaneously a spirit of solicitude

and inquiry appeared in the village; and the Congregational church resolved to hold another *four days' meeting*. Again in the autumn of 1835, under similar circumstances, with much preparation and anxious solicitude, another protracted meeting, of longer continuance, was held in the village. Both these meetings were attended with a blessing; produced salutary effects upon the village and vicinity; and brought a large accession of members to the church. But although, in both instances, there were revivals in the college, peculiar circumstances produced discouragement and weakened the hands of Christians; so that these meetings exerted a far less favorable influence on the students, than was produced by that of 1831. The number, however, that became interested in the subject of religion, professed submission to God, and united with the church, during each of these revivals, was not small; and many of those young men, who then gave their hearts to Christ and consecrated to him their talents, are now engaged in theological studies, and preparing to enter, as efficient laborers, into his vineyard.

In the spring of 1835, there was, for a short time, an increased attention to the subject of religion, among a portion of the students. Many extra prayer meetings were held by them; and at their request, for several evenings in succession, lectures were preached in the chapel. But, though some good was unquestionably done, and a favorable influence exerted on the minds of some individuals, these special efforts did not result in a revival. There was, I fear, a want of humility and faith, both in the students and in the officers.—During a part of the spring term of the last college year, again, some of the pious students seemed to be anxious to do something for the promotion of the cause of religion and the salvation of their unbelieving and impenitent fellow students. But their efforts were feeble; and their prayers were not heard. The institution remained, and still remains, like Gideon's fleece, upon which the dews of heaven fell not. Indeed, I have seen many such feeble and temporary efforts made, without success, both in college and in other Christian communities; and I have learned, that it is in accordance with the economy of God, to try the faith and patience of his people, before he grants his blessing—to show them their weakness, before he puts forth his mighty arm for their deliverance. Truly, *they* must use the means of his appointment; but *He* must have the glory; and he will not bless their efforts, till they feel their dependence and unworthiness, and are thus prepared to go forth to their work in his name, and ascribe unto him all the glory.

CLOSING REMARKS.

In view of the preceding statements and descriptions, I have a few general remarks to make on the influence of revivals in a college, and the best mode of conducting them; and on the bearing and importance of such revivals to the advancement of the Redeemer's kingdom in the world, as well as to the preservation of our civil institutions and the prosperity of our beloved country.

1. I remark, then, that the time of a revival, in a college, is a time of deep solicitude and great responsibility with the officers and instructors; requiring watchfulness and prayer, and imposing upon them peculiar duties and unceasing labors. If they are pious men, (and surely this should be the character of all permanent officers in a literary institution,) they cannot but feel a deep interest in the welfare of the youth committed to their charge; and they must know, that the temporal interests and eternal salvation of their pupils may depend on the manner in which they are treated and led to conduct, during these precious seasons—"these sealing times." They know too, that inexperienced young men do not generally feel the importance of order to the discipline and improvement of the mind, nor consider its bearing on the formation of religious character even. As religion, in a time of revival, becomes the engrossing subject of conversation and thought, such young men are peculiarly liable to err in judgment; and, if not restrained, become irregular in their attendance on classsical exercises. Both those, who highly enjoy the consolations and

hopes of the gospel; and those, who are anxious to obtain "the great salvation," are in danger of relaxing their industry, and losing their habits of punctuality. Many will feel, as if every thing, but religion, ought to be entirely neglected; and all study and classical instruction given up, for the purpose of attending religious meetings, and conversing exclusively on subjects connected with eternity.—It requires, therefore, great prudence and firmness, mixed with tenderness and pious solicitude in the instructors, to preserve order, and continue the stated instruction and regular exercises of the institution, without either doing or saying something calculated to divert the attention of the serious from the *great* subject; or, at least, appearing to the inexperienced students, to be indifferent to their spiritual good; and thus obstructing the progress of the blessed work. And yet, I am persuaded, that this firmness, with prudence, must be exercised, and order carefully maintained; or an awakening in college will not prove to be a genuine revival of religion—the temporary excitement will degenerate into a sickly sensibility and a sort of religious dissipation. No stated classical exercise, as experience and observation have taught me to believe, should be omitted; except, perhaps, when a season is set apart for special religious services. Nor should any student be excused from a single regular college exercise; except, perhaps, when he is evidently under powerful conviction, and so overwhelmed with a sense of sin, that he cannot control his thoughts, command his feelings, and restrain his tears. It is true, in the height of a revival, in a literary institution, there cannot—there *will* not—there *should* not be, as much time devoted to study, as at ordinary seasons. The instructors, therefore, may require shorter lessons; they may occasionally avoid calling on those to recite, whose minds they know to be most deeply impressed; they may even give a more serious cast to the recitations, and occupy, themselves, a larger portion of time than usual, in comments and explanations. All this may be judiciously done, without essential injury to order, mental discipline, or even scholarship. But, if instructors, in a time of religious excitement, would guard their pupils, and especially the younger class, against indolence and a habit of inattention to study; or would promote their highest spiritual interests even, they must hold them rigidly to the stated classical exercises of the institution.—On this subject, I add, it is important—indispensably important to a happy result, that there should be, among the officers, agreement in sentiment and harmony of action.

2. In accordance with the preceding remark, I observe further; when this prudence and this firmness, modified by tenderness of spirit and a deep solicitude for the best interests of their pupils, are harmoniously exercised by the whole faculty of a college, in times of revival, a blessing generally attends their faithful labors and united prayers; and the effects are exceedingly happy. And were college officers always thus prudent, firm, affectionate and harmonious, the principal and most plausible objection against revivals in these institutions, would be very much diminished, if not entirely removed. I say *plausible objection*; because it must be admitted, that such seasons have sometimes been the occasion of essential injury to indolent and thoughtless young men. And this abuse of religious privileges has led some serious minds to entertain prejudices against revivals, and object to the use of means and the adoption of measures, adapted to promote them. It has been said, that the general and engrossing attention, which the very notion of a revival implies, cannot exist, in literary institutions, without encroaching on the hours of study; and, of course, without depressing the standard of scholarship. Now, if it were not for the occasional perversions and abuses, through mismanagement and neglect of duty, in those who have the oversight of these institutions, this objection could hardly find a place in any serious mind. For suppose the position, involved in the objection, were still true, in some extreme cases, would the objection itself be valid; or would it then continue to be made by any, who claim to be the friends of religion?—could it be called in, as it now sometimes is, to sanction, in a system of education, a disregard to the most interesting and momentous subject, which can be presented to the human mind?—would it be pretended, that a little more abstract science, or polite literature, would

compensate for the want of the practical science of "life and immortality"—for the desecration of talents—for the loss of the soul? But, in well conducted revivals, the supposition is not true—as a general statement, it is wide from the truth. Idlers, to be sure, will be idle, whether under the cloak of religion, or in the undisguised garb of infidelity and licentiousness. Still, attention—deep and absorbing attention to spiritual and eternal things need not; and, under the direction of wise and faithful counsellors, generally does not retard the progress of intellectual improvement. With such prudent management, it redeems from indolence and vain pursuits more hours, than it demands for the service of the Redeemer, in acts of devotion. Hence, where one youth is drawn away from his studies, and retarded in his literary career, by undue attention to the subject of religion and excessive solicitude for the salvation of his soul, many—very many, in these seasons of religious inquiry and "times of refreshing from the presence of the Lord," are reclaimed from a course, which would have ended in dissipation, idleness and ruin. Not a few, whose powers of mind had remained latent, and who had been dragged along in their education, by the mere force of authority, seem to awake, for the first time, to the active pursuits of learning, when in these seasons of excitement, they are roused from their state of moral lethargy and spiritual stupidity. And in all cases of genuine conversion and sincere devotion to the service of God, what is lost in technical science and human learning, is compensated, and more than compensated, by what is gained in mental discipline and spiritual knowledge.

3. In accordance with the preceding remarks, I observe finally, that revivals of religion in colleges are peculiarly important and greatly to be desired, on account of their extensive influence on the cause of human happiness and the advancement of the Redeemer's kingdom in the world; and on the prosperity of our country and the preservation of our republican institutions.—A revival of pure and undefiled religion, any where, is of incalculable importance; inasmuch as it directly increases the happiness of its subjects, brings many souls into the kingdom of God, and causes everlasting "joy in heaven." But this importance is greatly enhanced; when a revival finds its way into a college; because every conversion there has a two fold bearing—an *immediate* and a *remote* influence on the cause of religion and the glory of God. For every subject of such a work may be expected to exert an influence, proportionate to his means of knowledge and improvement; and he may be the happy instrument of publishing the gospel and winning souls to Christ. Besides, under such circumstances, every pious student in the institution is quickened and animated in the discharge of duty; and thus prepared for higher service in the church, at home; or more efficient labors, as a messenger of mercy to the scattered Jews or far distant Gentiles.—Cast your eye, dear Sir, upon the Triennial Catalogue of this institution, and observe how many now in the field of ministerial labor, in this and other lands; and how many, who, like Fisk and Parsons, and Warren and Frost, and Andrus and Moseley, and Larned and Brown, and Henry and Wilcox,* have finished their work and gone to their rest, were subjects of revivals here, or were eminently fitted for their "high calling," during these seasons of "refreshing from the presence of the Lord!"—I have, myself, just been looking over the Catalogue, calling up the recollection of scenes and characters, pertaining to the period of my connection with the institution; and trying to obtain some adequate idea of the extent of the blessings, connected with these precious seasons of revival. But their results are too great, and their happy consequences are too widely spread and reach too far into the future, to be seen with mortal eye, or estimated by finite calculation. The light of eternity alone can disclose all their effects, and

* Rev. Pliny Fisk and Rev. Levi Parsons were Missionaries to Palestine.

Rev. Edward Warren and Rev. Edmund Frost, Missionaries to India.

Rev. Joseph R. Andrus, Agent of American Colonization Society.

Rev. Samuel Mosely, Missionary to the American Indians.

Rev. Sylvester Larned, New Orleans.

Rev. Joseph Brown, Secretary and Chaplain of the American Seaman's Friend Society.

Rev. Thomas Carlton Henry, D. D., Charleston, S. C.

Rev. Carlos Wilcox, Hartford, Ct.

show the full extent of their blessed influence. Nor am I able, in all cases, to fix precisely the number of the converts of each particular revival, or distinguish between them and reclaimed backsliders. But I remember, with a great degree of accuracy; and can state, with great confidence, how many, of each class, went forth from the institution credible professors of religion, in connection with some evangelical church. And I find by examination, and computation, that of the 499, who have been graduated at the 22 last commencements, 331 were at the time of their graduation professors of religion; and, that 168 only made no such profession, while members of college. Of the latter number, however, 24, as I have learned, and previously intimated, have since become professors, and some of them ministers of the gospel. This statement shows, that about two-thirds of the whole number, graduated during this period of 22 years, have gone out qualified to exert a salutary influence on the happiness of the human race. I may add, as an encouraging circumstance, (owing probably to the influence of the American Education Society,) that this proportion of pious graduates has recently been considerably increased. For illustration, the four last classes; consisted the *first* of 25 members; the *second* of 22; the *third* of 43; and the *fourth* of 37, making the number of 127. Of these 98, or a little more than three-fourths of the whole, were regular members of some evangelical church.

Now, if we suppose, that one-half of the 331, who were professors at the time of their graduation, were led to espouse the cause of religion, during some of the revivals in college; (a supposition probably near the truth;) and that the other half were, by the same sanctifying influence, raised to a much higher rank in the scale of piety, active benevolence and holy enterprise; (as is without question true, concerning many of them)—if we remember likewise, (as is known with certainty,) that about 170 of them have already entered the ministry; while many others are now in a course of theological study and preparation for this “work of love;” we shall come to the conclusion, that the influence of these revivals is intimately connected with the progress of the gospel and the desired and expected conversion of the world. Of how much good must they already have been the occasion; and how much, may we not hope, they will still accomplish! O, how many, (I use the language of a father in the ministry,) how many, who were ready to perish, and would have died in heathenish darkness, will have occasion to praise God for ever, for these revivals, which furnished the instruments of their conversion and salvation! I may add, how many will still perish, “for lack of vision, if revivals in this and other colleges, in our land, should cease!”

But revivals in a college are desirable, not merely because they increase the number, and elevate the piety of thoroughly educated ministers; but because, in addition to these, they send forth many, who do not feel themselves “called to the work of the ministry,” prepared to exert a salutary influence, in the various departments of social life and civil office—to labor for the good of our country—to guard our republican institutions—to become conservators of the Commonwealth. If any thing can save our country from the degeneracy and final overthrow of all preceding republics, it is sanctified learning—virtue and knowledge combined—established religious principle, united with cultivated intellect and enlarged views, in those who are called to offices of trust and authority. The times require rulers of this high intellectual and moral character;—the country needs such men for counsellors;—our free institutions cannot be preserved without such guardians. Some such we have, indeed; or our land would, long ago, have been like Sodom and Gomorrah. But more—many more such are needed, to give permanency and elevation to those institutions, with which liberty, peace and safety are inseparably connected.

For our country's sake, therefore, as well as for the sake of the church of God, we should pray, that the fountains of knowledge among us may be purified—that our seats of science may be nurseries of piety and virtue—that the Spirit of the Lord may be poured out, in copious effusions, upon all our literary institutions.

In view of the blessed effects of revivals in colleges, will not Christians

continue to pray for them, with fervency and perseverance? Will they not remember the approaching season of Annual Concert, for this purpose; and meet together with one accord; and agree, as touching this one thing, in their supplications to God?

You, my dear Sir, who have surveyed the desolations of Zion—who have looked over the world, and seen how many “fields are white already to harvest;” and have devoted your time and your energies to the work of seeking out and aiding pious young men, in their preparations for the ministry; will not cease to pray, and exhort the churches to pray the Lord of the harvest, to pour out his Spirit upon our young men, and thus qualify and send forth laborers into his harvest; till the work shall be accomplished—till the harvest shall be gathered in—till the reapers shall return, bringing their sheaves with them—till the seventh angel shall sound, and great voices be heard in heaven, saying: *The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.*

Your brother in the faith, and fellow laborer
unto the kingdom of heaven,

JOSHUA BATES.

ANNIVERSARIES OF SOCIETIES.

ANNIVERSARY OF THE WESTERN EDUCATION SOCIETY, N. Y.

THE Annual Meeting of the Western Education Society, was held at Auburn, August 21, 1839, the President, Henry Dwight, Esq. in the chair; the services were opened with prayer from Rev. Mr. Porter. The Secretary, Rev. Timothy Stilman, then read the Annual Report.

On motion of Rev. Eliakim Phelps, of the Philadelphia Education Society, it was *Resolved*, That the Report now read be adopted, and that the Secretary be requested to furnish a copy for publication.

On motion of Rev. F. C. Cannon, agent of A. B. C. F. M., *Resolved*, That as Education Societies exert a controlling influence upon missionary enterprises abroad, as well as upon Churches at home, it is of the highest importance, that they greatly increase their efforts to train up a deeply pious and thoroughly educated ministry.

On motion of Rev. George Beecher, of Rochester, seconded by Rev. Joel Parker of New York, *Resolved*, That to accomplish the great work of restoring this ruined world to God, it is of pre-eminent importance to train up a ministry who shall be fervent in piety, strong in faith, full of the Holy Ghost, and mighty in the Scriptures.

The above named resolutions were sustained with addresses by the movers of them.

Extract from the Report.

Could we have been present at Boston in July, 1815, when eight young men met together, “to take into consideration the expediency of forming themselves into an association for the purpose of raising funds to educate pious young men for the ministry,” and had we then prophesied, that in less than one quarter of a century, from this small beginning, a National Institution would proceed, which would become a principle source of reliance for a ministry for our own country, and the missionaries who shall go hence to the Heathen, we should have been pronounced dreaming enthusiasts.

Yet such the developments of Providence prove to have been the fact, in the past, for already 1400 ministers have been furnished for the world, of whom 60 have become Foreign Missionaries. They are now preaching the gospel statedly to about 420,000 hearers—have been instrumental in the hopeful conversion of about 210,000 persons, and have been the means of inducing more than 1000 young men to study for the ministry. In view of these results, together with the many incidental fruits of their ministry which might be enumerated, we cannot fail to acknowledge that ours is a noble, a glorious work.

The Western Education Society was organized in 1817, and since its connection with the National Society, has ever been an efficient auxiliary. Its results, however, cannot be definitely stated, except as comprising a part of the great whole.

Of the year now closing, it may be said, our work has been prosecuted with more than anticipated success.

Henry Dwight, Esq. Geneva, is President of the Society, Rev. George R. Rudd, Secretary, and James S. Seymour, Esq. Treasurer.

HAMPDEN COUNTY EDUCATION SOCIETY.

Extracts from the Annual Report of the Hampden Education Society, read at Longmeadow, October 11, 1839.

The collection for this society comes according to our present arrangement in September and October, in the midst of which the anniversaries are held. The consequence is, that if the collection is not made in September, it is entirely omitted. We do not object to this arrangement, but *we would earnestly recommend to all the churches in the county connected with us, to make their collections for the Education Society in the month of September, so that it may be paid over to the treasurer before the annual meeting.*

We need not on this occasion and before this audience, speak of the importance of a well educated ministry. The clergy are, and probably ever will be, the men who will fix the standard of the intellectual as well as of the moral elevation of society. As it is impossible for the water to rise higher in the aqueduct than the surface of the spring from whence it flows, so it cannot be expected that the intelligence or piety of the people will rise above the intelligence or piety of the ministry with which they are favored.

We believe it to be the duty of the churches to speak out distinctly on this subject, and to say to young men who propose to become preachers of the gospel, "you must prepare yourself thoroughly for the sacred office, that you may be workmen that need not be ashamed." The Education Society holds out an inducement to young men to get a more thorough education than they otherwise would. We believe it has exerted a powerful influence in raising the standard of theological education in this country, and has had an indirect influence, at least, in producing the increased attention that is now paid to the education of youth generally. We hope the American Education Society will go on, and prosper; and we hope the Congregational churches in Hampden county will sustain the Parent Society in her good work, by more generous and numerous contributions, and that the day will soon come, when the number of laborers in the vineyard of the Lord will be better proportioned to the harvest to be gathered.

Officers of the Society for the present year. Joel Norcross, Esq. President; Rev. Emerson Davis, Secretary; Samuel Reynolds, Treasurer; Edward A. Morris, Auditor; Rev. R. S. Hazen, Daniel Bontecou, Esq., Directors.

WASHINGTON COUNTY EDUCATION SOCIETY, VERMONT.

THE Annual Meeting was held at Barre, Sept. 27, 1839. The report was read by the Secretary of the Society, and addresses were delivered by Rev. Messrs. Buel W. Smith, James R. Wheelock and Preston Taylor. The officers for the ensuing year are Hon. Jeduthun Loomis, President; Ferand F. Merrill, Secretary and Treasurer.

CHARLESTON FEMALE EDUCATION ASSOCIATION.

EXTRACTS from the last Report of the Congregational and Presbyterian Female Association, Charleston, S. C., for assisting in the Education of Pious Youth for the Gospel Ministry.

"The Congregational and Presbyterian Female Association of Charleston, for assisting in the Education of Pious Youth for the Gospel Ministry," have not been in the practice of presenting to the public annually, a printed report of their doings. This, they apprehend, the nature of their work does not require; which is little else than paying their own individual subscriptions, receiving donations, and forwarding the amount to those, whose more appropriate province it is, to select suitable objects for their charity, and direct its distribution. Occasional statements of their labors, however, have been published, and, it is believed, not without satisfaction and benefit.

Though a very considerable portion of the funds raised by them has been appropriated by others, to beneficiaries unknown to the Association, yet they know of at least *fifteen* young gentlemen, whom they have assisted in their temporal support, while prosecuting their studies with a view to the sacred ministry. Most of these are now actively engaged in preaching the gospel of the grace of God to their perishing fellow-men. Some of them are unfurling the banner of the cross in far distant Pagan lands, and directing the eyes of dying Heathen to the only Saviour. Others of them are pastors of Churches in this country,—some in this State, respected by their fellow-citizens, beloved by their respective charges, and owned and blessed of God in their labors.

Numbers, it is hoped, will be seen on the right hand of the Judge, in the last day, whose standing there will be attributed, instrumentally, in part at least, to the labors of this Association. Well then, may its members rejoice and give thanks to God, for the good which they have been the means of effecting.

They would do so, however, with mingled emotions of sorrow and shame, for not having done more to promote the glory of God and the best interests of their fellow-creatures, and for permitting the Association to decline in its efficiency. Without alluding even to any of the plausible reasons, which may have existed for this declension, they would take all the shame and blame of it to themselves alone, and would be deeply humbled and penitent before God on account of it.

They would not, however, indulge any feelings of despondency: but encouraged by what they have been enabled to accomplish, and impelled by the urgent necessity which exists, for an increased number of ministers of the Gospel, they would persevere, and redouble their efforts in this good work. Who indeed, that is at all aware of the magnitude and of the pressing nature of this necessity, can refrain from helping to supply it?

They would respectfully invite, and earnestly solicit others to co-operate with them. And especially would they fervently implore that God, in whose hands are the hearts of all men, that he would raise up, and qualify and send forth laborers into his harvest. May he greatly increase the company of the preachers of his word. May he soon cause the feet of them that publish salvation, to be seen upon every mountain, and their voice to be heard in every valley, till

"The dwellers in the vales and on the rocks,
Shout to each other: and the mountain tops
From distant mountains, catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

Officers of the Society. Mrs. Joseph Righton, Superintendent; Mrs. Doct. F. Y. Porcher, Assistant Superintendent; Mrs. Rev. Dr. Post, Corresponding Secretary; Mrs. Rev. Dr. Keith, Treasurer; Miss Susan E. Stevens, Recording Secretary; Mrs. Rev. Thomas Smyth, Mrs. Robert R. Gibbes, Mrs. — Matthesson, Mrs. William H. Wilson, Mrs. Col. Lehre, Miss Catharine H. L. Ramsay, Miss Rachel Parker, Directresses.

NEW HAMPSHIRE MISSIONARY SOCIETY.

THE following is an extract from the Thirty-seventh Annual Report of the So-

ciety, prepared by the Secretary, Rev. Benjamin O. Stone. The Report gives a full and particular history of the institution from its commencement.

Results and General Remarks.

During the *thirty-seven* years the New Hampshire Missionary Society has been in operation, it has sent forth 929 missionaries, who have performed 450 years of ministerial labor among the feeble portions and desolations of our Zion. The number of hopeful conversions, and additions to the churches under its patronage, is over 2,500, and the amount expended in the prosecution of its benevolent work is \$90,218 48. It has been the instrument of forming about forty churches of the Redeemer among the desolations of the State.

The following table exhibits at one view the amount of funds expended, and also the number of missionaries employed by the Society each year of its operations.

Years.	Amount expended each year.	Number of Missionaries.
1802,	\$ 189 52	2
1803,	76 12	2
1804,	377 25	5
1805,	481 36	5
1806,	74 37	2
1807,	322 36	5
1808,	640 55	7
1809,	856 25	3
1810,	476 95	5
1811,	835 91	6
1812,	632 64	7
1813,	940 43	9
1814,	1,239 65	10
1815,	2,174 35	12
1816,	2,381 05	19
1817,	2,658 30	14
1818,	2,793 42	10
1819,	2,658 75	16
1820,	2,366 65	16
1821,	1,916 38	20
1822,	2,188 00	17
1823,	1,983 50	20
1824,	4,134 41	30
1825,	2,525 31	34
1826,	2,569 99	37
1827,	2,493 25	36
1828,	3,072 36	35
1829,	2,859 60	40
1830,	2,658 40	60
1831,	2,609 11	35
1832,	3,407 34	62
1833,	6,808 82	41
1834,	5,533 10	60
1835,	5,089 21	60
1836,	7,530 20	63
1837,	5,757 41	63
1838,	4,906 21	51
\$ 90,218 48		929

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society, was held on Wednesday, the 8th of January. The usual business of the Society was transacted, and the appropriations made to beneficiaries, were ordered to be paid, under the direction of the Financial Committee, as soon as the funds of the Society will permit. In addition, the following vote was passed:—

"Voted, That, considering the present embarrassed state of the funds of the Society, and the difficulty of obtaining the loan of money, the several Branches of the Society be requested to make special efforts to pay the appropriations, voted at the present quarterly meeting, to beneficiaries within their respective limits."

To pay the appropriations of the present quarter there is not a single dollar in the Treasury of the Parent Society, the appropriations of the last quarter having but just been met. For means to pay these, the churches are now called upon. It is presumed, that there are sufficient pecuniary resources within the limits of most of the respective Branches to sustain their own beneficiaries, without making the least painful sacrifices; and like resources enough in the community generally, not only completely to relieve the Parent Society of its present embarrassment, and enable it to accomplish the object which it has in view, but greatly to enlarge the sphere of its operations. And will not the friends of the cause do this? Will they not feel the *pressure*, especially as it bears upon the *spiritual condition of men*; and hasten to afford relief to the millions who are perishing for lack of the bread of eternal life? For what object so important can they appropriate money as to supply, as speedily as possible, the world with the gospel, through the medium of a well educated ministry? Let it be borne in mind, that the appropriations for the present quarter, cannot be paid, and this too, in view of the *distressing wants* of the beneficiaries, until the churches furnish the means. How long

shall they remain in suspense whether they will be paid, or when they will be paid? Let a speedy favorable reply be given, and the hearts of the beneficiaries will be cheered and encouraged, and the cause receive an impulse greatly to be desired.

EXTRACTS FROM LETTERS OF FORMER BENEFICIARIES.

"Your communication was duly received. It stated that one hundred and fifty-three dollars would cancel my debt to the Education Society; which sum I enclose in this sheet. You will please acknowledge the receipt, as soon as may be, and destroy the note. And here I must add, in justice to my own feelings, that I have ever considered the loan from the Education Society a great favor. I am happy in being able to refund, at this time, according to the request of the Society; and had the original amount been required, I should have considered it a just debt. May the Education Society long enjoy the favor of a Christian people, and the smiles of Heaven."

"The object of this communication is to express a desire to close my connection with the American Education Society. The benefit I have received has consisted not more in the money I have received than in the habits I have been led to form of economy, of order and discipline. These I hope ever to retain. In short, the benefit I have received from the American Education Society is incalculable, for which I shall ever feel indebted, for it cannot be refunded with money—it cannot be counted. May I ever feel grateful and make it manifest by works."

"I expect to start to-morrow morning for G—— L. C., with the intention of laboring there at least three months. May God prosper your Society and may you have much happiness in seeing laborers coming forward to reap down the harvest. I should have remained upon the shoemaker's bench till this time, had it not been told me that there was such a Society as yours. I knew nothing of it till about a month before I began my Latin grammar. I would not go back where I was eleven years since for five thousand dollars. You have granted me only about five hundred."

"Gratefully would I acknowledge through you, Sir, my obligations to this benevolent Society, in the aid afforded me in the prosecution of my studies preparatory to the sacred ministry, and would hope, eternity may disclose, that these benefactions may not have been misapplied."

TESTIMONY IN FAVOR OF BENEFICIARIES.

The Rev. Dr. Richards of Auburn Theological Seminary, says, "Of the three hundred young men who have pursued their studies at this Seminary, one hundred and fifty were beneficiaries; and among the number, I can recollect but one, who has entirely forfeited the confidence of his Christian friends, and but two others, whose religious character we have had occasion, seriously to question."

FUNDS.

Receipts of the American Education Society, for the January Quarter, 1840.

INCOME FROM FUNDS	430 48
LOANS REFUNDED	826 57

LEGACIES.

Athol, Ms., Mrs. Persis Goodell, by Dea. Elijah Goddard, Ex.	132 25
Boston, Ms., Mrs. Margaret Gibbens, by Sam'l H. Waller, Jr., Esq., Ex.	500 00
Sherburne, Ms., Mr. Asa Clark, Jr., by Rev. Edmund Dowse	10 00
Worthington, Ms., Rev. Jonathan L. Pomeroy, by D. S. Whitney, Esq., Ex.	115 00—757 25

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Harley Ropes, Esq. Boston, Tr.]

Boston, A Friend	2 00
Rev. Joseph Emerson, Ag't of the A. E. S.	10 00—12 00

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]

Hamilton, Soc. of Rev. Geo. W. Kelley	10 00
Wenham, Edmund Kimball, Esq., his annual payment, by Eben. Alden, M. D.	5 00
Ladies' Reading Soc., by Mrs. Abigail Foster, Tr.	30 00—45 00

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, Cong. in the Chapel of the Theol. Sem. in part	45 00
Rev. Mr. Jackson's Soc. do.	20 50
Rev. Mr. Taylor's do.	72 62
Ladies in do. do. to const. him an H. M. [By Rev. R. G. Dennis, Ag't.]	40 00
Bradford (West), Soc. of Rev. Mr. Monroe	19 46
Haverhill (East), do. do. Cushing	12 62
West Newbury, do. do. Edgell	10 09—220 29
[By Rev. Brown Emerson, Agent.]	

EDUCATION SOCIETY IN HARMONY
CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]

Millbury, Ed. Soc. in 1st Ch. and Cong. in part to const. Rev. Nathaniel Beach an H. M.	38 25
Uxbridge, Mrs. Hannah Ellis	5 00—43 25

EDUCATION SOCIETY IN BROOKFIELD
ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]

Received from the Treasurer	25 80 & 62 75—88 55
-----------------------------	---------------------

FRANKLIN COUNTY.

[Mr. Solomon Maxwell, Jr. Greenfield, Tr.]

Conway, Mr. William Avery	5 00
---------------------------	------

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, 1st Par., Gent. Ben. Assoc.	28 85
Ladies' do. do.	41 91—70 76
Coll. at the ann. public meeting	18 67
From the disposable fund of the Soc.	53 57—145 00

HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]

Chester, Gent. Benev. Assoc.	5 00
Longmeadow, 1st Ch. \$40, Miss M. Booth \$5	25 00
Ladies' Assoc. 17 93, Gent. do. 35 65	53 63
Rev. Martyn Tupper's Cong.	23 18—101 81
Monson, Dea. A. W. Potter	75 00
Springfield, Rev. Dr. Osgood's Soc.	63 00
Messrs. D. Ames & Son 12 1-2 reams paper	50 00
4th Ch. and Soc. to const. Rev. Ezekiel Russell an H. M.	40 00
Springfield (Cabotville), Rev. Mr. Clapp's Cong.	25 00—178 00
Westfield, Cong. Soc.	40 26
Wilbraham (North), Rev. J. Bowers' Cong.	20 00
	420 07
Deduct expense of printing Ann. Rep.	13 33—406 74

MIDDLESEX COUNTY.

Dracut, 1st Ch. and Soc. by Rev. Brown Emerson, Ag't	16 12
2d do. by do. to const. Rev. Nath'l B. Fox an H. M.	40 01—56 16
Newton, Dea. E. F. Woodward, the first 23 vols. of the "Boston Recorder," 1816 to 1838, inclusive.	

MIDDLESEX SOUTH ASSOCIATION.

Lincoln, Rev. Mr. Newhall's Soc.	9 47
Sherburne, Soc. of Rev. Edmund Dowse, to const. him an H. M.	40 00
Unionville, Cong. Soc. by Dea. Calvin Shepard	10 00—59 47

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Soc. of Rev. Lyman Matthews	13 00
Medway, Ladies' Benev. Soc. N. W. School District in Rev. Dr. Hale's Parish, by Mrs. Della E. Metcalf, Sec'y	1 00—14 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX
NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, 7 54, Acton, 4 50, Dunstable, 9 34	21 39
Fitchburg, Assoc. 34 33, Yo. Men's Ed. Soc. 20 00	52 33
Groton, 25 88, Harvard, 30 95	56 83
Leominster, 16 39, Ladies' Aux. Ed. Soc. by Miss Susan Lincoln, Tr. 10 94	27 33
Pepperell, 80 64, Shirley, 4 00	84 64
Townsend, including a bequest of \$10 by the late Mrs. Patty Emery	49 57
Westford, Association	18 21—310 29

EDUCATION SOCIETY IN WORCESTER
SOUTH ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]

Westboro', Mr. Jonas Longley	2 00
------------------------------	------

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Barrington, Ladies' Benev. Asso.	5 00
Bristol, Ladies of the Cong. Ch.	38 00—43 00
	\$3,464 55

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, 1st Ch. cont.	40 00	
Hammond St. Ch.	33 40	
Ladies' Scho. in part	51 50	124 50
Brunswick, Cong. Ch. and Soc., cont. in part	20 23	
Bluishill, Ladies' Assoc.	30 00	
Castine, from a few individs. by Mr. S. Adams	16 00	
Hampden, Cong. Ch.	13 79	
Saco, Benev. Soc. in the Cong. of Rev. Mr. Hopkins, by Mr. Stephen L. Goodale, Tr.	38 00	
Winslow, Cong. Ch. and Soc.	14 50	
	\$257 02	

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Concord, Rev. Mr. Bouton's Soc. in part	10 78	
Rev. Mr. Noyes's do.	20 50	31 28
Bradford, Rev. Mr. Rogers's do.	20 25	
Dunbarton, Rev. Mr. Putnam's do. by Rev. Job Hall, Ag't	31 47	
Mason, Rev. A. H. Reed's Soc.	25 00	

The following by Mr. A. Lawrence, Tr. of Hillsboro' Co. Aux. Ed. Soc.

Amherst, Cong. Ch. and Soc.	55 00	
Antrim, a deceased member of the Ch.	5 00	
Bedford, Soc. of Rev. Mr. Savage	47 50	
Nashua, 1st Cong. Soc. last paym't on the Nott Temp. Scholarship	75 00	
Pelham, Ladies' Char. Soc. thro' Mr. Adams	10 00	
Wilton, Ladies' Ed. Soc. towards const. Dea. Abel Fiske a L. M. by Mrs. William Richardson, Tr.	10 00	202 50

The following by Samuel A. Gerould, Esq. Tr. of Cheshire Co. Aux. Ed. Soc.

Dublin, a subscription	10 00	
Fitzwilliam, Ladies' Ed. Soc.	1 00	
Keene, do. do.	13 00	
Nelson, individuals	3 00	
Swansey, Cong. Soc.	10 50	
Winchester, Rev. J. Danforth's Soc.	8 35	45 85
	\$356 35	

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, Tr.]

From 1st of April, 1837, to Dec. 1839.

Youngstown	16 01	
W. R. College	76 08	
Tallmadge	37 12	
Windham	26 32	
Aurora	20 00	
Huntsburg	1 50	
Lyme	1 75	
Cuyahoga Falls	26 97	
Geneva	5 00	
Austintown	120 00	
Hudson	17 66	
Michigan Education Society	293 80	
Mahson	20 75	
Painesville	19 35	
Gustious	24 75	
Rootstown	24 00	
Warren	46 72	
Kinsman	58 52	
Johnson	15 09	
Hartford	47 34	
Vernon	23 68	
Gustavus	55 94	
Ruggies	7 00	
Cleveland	50 00	
Hudson	8 79	
Tallmadge	50 69	
Mesopotamia	33 78	
Coventry, John Tounstry	100 00	
Tecumseh, Michigan	36 43	
Webster	7 80	
Ypsilanti	46 34	
Salem and Northfield	42 94	
Detroit and Monroe	273 81	
Cleveland	111 57	
Mrs. C. P. Clark	15 00	
Painesville	50 00	
Hamden	18 26	
Medina, Bath and Granger	35 55	
Richfield and Brunswick	55 24	
Wadsworth and Euclid	21 72	
Cleveland and Birmingham	128 83	
Ravenna and Edinburg	25 75	
Weymouth and Peninsula	7 50	
Cuyahoga Falls	35 25	
Strongsville and Randolph	19 62	
Various collections	32 80	
Charleston and Atwater	24 43	
Windham and Streetsboro'	29 35	
Detroit and Monroe	129 00	
Painesville and other sources	99 23	
Williamsville and Wayne	24 50	

Richfield, Hudson and Freedom

Austintown and Rootstown	15 50	
Brickwell, and other towns	36 74	
Various collections	93 47	
Morgan and Windham	48 93	
Collected by Rev. Mr. Boardman, Ag't	12 25	
Michigan collections	245 00	
Mesopotamia and Thompson	159 00	
Wellington and Hudson	24 14	
Nelson and other collections	13 00	
Received of Michigan Branch	6 62	
Collections by Mr. Potter, Ag't	139 14	
Do. do.	460 26	
Avails of horse, sold	328 44	
Avails of Scholarships, March 5	48 00	
Do. do. May 1	60 00	
Sale of clothing	60 00	
Collections	22 12	
Michigan Branch	23 00	
Collections by A. K. Wright, Ag't	90 00	
Kinsman and Vernon	45 74	
Hartford and Gustavus	32 36	
Collections	30 21	
Daniel Johnson	24 55	
Tallmadge	2 00	
Received of Secretary	5 95	
	9 00	
	\$4,517 99	

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Brattleboro' (West), contribution	24 00	
Bridport, Ed. Soc. by Dr. J. Rice	25 36	
Burlington, coll. in Rev. Mr. Converse's Ch. Ladies' Benev. Soc.	26 50	
Brookfield, avails of a Windsor Bank Note, by Rev. J. Emerson	9 62	
Cornwall, Gents. Ed. Soc.	1 00	
Charlotte, Cong. Ch. and Soc.	11 64	
Danville, Cong. Ch. by A. McMellen	16 39	
Derby, Soc. of Rev. S. M. Wheelock, of which, \$20 is bal. to const. him an H. M., by Rev. J. Hall, Agent	52 00	
Essex, Cong. Ch. and Soc.	25 00	
Jericho, 1st do. do. completing the sum to const. Rev. E. W. Kellogg an H. M.	33 14	
2d Cong. Ch. and Soc.	31 75	
Middlebury, Ladies' Ed. Soc. by Miss M. E. Hough, Tr. to const. Rev. John Hough an H. M. and Misses Abby Bates and Martha L. Hough, L. M. Gents. Assoc.	16 00	
Milton, Cong. Ch. and Soc.	75 50	
New Haven, Mrs. Eleuthera Cowles	25 25	
Gents. Assoc. by Dea. Squares	29 10	
Putney, Rev. Mr. Foster's Soc. and Ladies' Assoc.	10 50	
Peacham, Cong. Soc. by Rev. J. Hall, Ag't	12 70	
Royalton, Young Ladies' Ed. Soc.	51 96	
St. Johnsbury, 2d Cong. Soc. by Mr. Fairbanks	43 45	
Wintham, Soc. of Rev. Mr. Arms	14 00	
Westminster (East), Monthly Con. 5 12, cont. 7	67 25	
Westminster (West), to const. Rev. Jubilee Wellman an H. M.	25 58	
Contribution	40 00	
Williston, Cong. Ch. and Soc.	7 75	
	23 00	
	\$690 55	

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Ashford (Eastford P.), Mrs. Ann Torrey	5 00	
East Granby, coll. by Rev. Mr. Hemmenway	26 00	
Lisbon (Hanover Soc.), by Rev. Joseph Ayer, thro' Mr. S. C. Starr, Norwich	12 91	
Middletown, Ladies' Ed. Soc. by Miss Eliza B. Pratt, Tr.	45 00	
Norwich, Rev. Mr. Arms's Cong.	14 64	
Newington, Rev. Joab Brace	5 00	
Norwich Landing, coll.	80 25	
Norwich Falls, do.	3 00	
Painfield, coll. in Soc. of Rev. Mr. Rockwell	28 00	
Stonington, cont. in 1st Cong. Soc. by Rev. Mr. Cook	16 00	
Windham, coll.	14 00	
	\$249 80	

Whole amount received \$12,737 78.

Clothing received during the Quarter.

Dedham, Ms. 1st Parish, by Ladies, thro' Mr. N. M. Guild, two vests, valued at 4 50.	
Franklin, Ms. Medway Parish, Ladies' Benev. Soc. in N. W. School District, by Mrs. Delia E. Metcalf, Sec., bedquills, socks, &c.	
Leominster, Ms. Ladies' Aux. Ed. Soc. by Miss Susan Lincoln, Tr. socks and a stock.	
New Ipswich, N. H. Ladies' Reading and Ch. Soc. by Mrs. Hannah Johnson, Sec. a box, containing quilts, shirts, &c. &c. valued at 18 11.	



REV. JOSEPH LYMAN, D.D.

Pastor of the Church in Hatfield, Ms.

Engraved for the American Quarterly Register.